

Bibl. N. Test

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ESSAY

ON THE

Revelation of St. JOHN,

So far as concerns the

Past and Present Times.

By WILLIAM WHISTON, M. A.

Sometime Professor of the Mathematicks in the University of Cambridge.

The SECOND EDITION; greatly Improv'd and Corrected.

With the Addition of XV remarkable EVENTS which have been foretold from Scripture Prophecies, and came to pass accordingly: And of V more to be expected hereafter.

Μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰς ἐν αὐτῇ γεγραμμένας ἐντολὰς. Apoc. I. 3.

Illud pro certo habens, nisi in hisce talibus liberius paulo sentiendi, imò & errandi, venia concedatur, ad profunda illa & latentia veritatis adyta viam nunquam patefactum iri. *Med. Comment. Apoc. Præf.*

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Reverendo admodum in Christo
Patri, ac Domino, Domino
SYMONI permissione Divi-
na Episcopo *Eliensi*; Præsuli tum mo-
ribus sanctissimis, tum eruditione sum-
ma longe colendissimo; nec minus pi-
etati veræ & minime fucatæ, quam
bonis literis, sacris præsertim & divi-
nis promovendis Nato: Ecclesiæ An-
glicanæ, Reformatæ, Catholicæ, De-
cori egregio atque Ornamento: Sacra-
tissimo suo in Republica Christiana
Ordini qua concionando, qua scriben-
do, qua gubernando, eximio semper,
& jam longævo Exemplari: Qui Sa-
crarum Scripturarum amore a teneris
impenſe captus, cognitione a pueris
penitus imbutus, easdem optimis Com-
mentariis illustrare ad supremam us-
que

que pergit senectutem: Neque sacro-
 sancta illa Dei O. M. Oracula nisi
 cum ipsis mortalitatis exuviis jure po-
 nenda censet: Brevia hæcce Vaticini-
 orum Apocalyplicorum, omni The-
 sauro chariorum, Specimina, juxta
 methodum Cl. Meditæ maxaeris de-
 monstrativam, pro modulo nostro
 adornata, in animi perquam grati,
 summæque devoti tesseram perennem,
 atque *μυμρόσμων*, Quâ par est Reveren-
 tiâ, Lubens Meritoque Dat, Dicat,
 Consecrat,

Datum Cantabrigia XVII. Cal. Maj.

A. D. MDCCVI.

Gulielmus Whiston.

ERRATA.

PAGE 9. l. 10. 11. dele l. r. as we shall see hereafter. P. 11. l. Penult, dele be. P.
 13. l. 13. dele affa. l. 21. r. Sacred. P. 20. at the Bottom dele *. P. 23. l. 14. r. be.
 P. 23. l. 14. r. by the Church. P. 208. Marg. r. P. 59. prim. P. 213. Bottom. r. and.
 P. 214. l. 4. r. 15th. P. 228. l. 20. r. (Mount Sion, or Moriab, or Calvary, I suppose) P.
 240. l. 4. 5. dele the Parenthesis. P. 293. l. 19. r. No. 53. P. 295. l. 11. r. Litanie. P.
 310. l. 11. r. 12. r. Great Britain, which includes two of these Ten Kingdoms. And the At-
 tention for the Caden Persuasion has been lately remarkably blessed, and openly rejected; and its
 Author publicly disgrac'd in that very Year 1736. P. 316. l. 5. Marg. add If. xix. 12—25.
 Above all Corroct p. 215. l. 31, and 37. by putting the Words And has Success between
 Brackets; and by reading instead of the Words for the last three Years, for the Forty succeeding
 Years.



AN
E S S A Y
ON THE
REVELATION of St. *John*.

P A R T I.

HYPOTHESES or OBSERVATIONS.

I.  HOSE Prophecies of the Scripture which relate to the *Jewish* Church in the Times of the Old Testament, are open and explicit; and make use of a *Year* for that known Space of Time so call'd, without any covert or mystical Signification. Thus, the 400 Years of the Sojourning and Affliction Gen. xv. 13. of *Abraham's* Seed, the 70 Years of the Captivity of Jer. xxv. 11, *Babylon*, the 390 Years of the Forbearance of God to ^{12.} *Israel*, and the 40 Years of his Forbearance to *Ju-* Ezek. iv. 4, *dab*, and very many the like Durations, are unani- 5. 6. mously and certainly expounded of the same real Numbers of Years by all Commentators: And the

A exact

and Completion of them, at the Time every where specify'd, in that most obvious Acceptation, puts the Matter beyond Dispute with all Men.

II. Those Prophecies of the Scripture which relate to *Christianity*, the Times of the *Messias*, and the Church of the Gentiles upon the Rejection of the *Jews*, are cover'd and enigmatical; and make use of a *Day for a Year*. Thus the *Jews* themselves confess it is in the most famous of all Prophecies, that of *Daniel's 70 Weeks*; which they expound of so many *Years* as those *Weeks* include *Days*; and the Christian Church not only allows, but earnestly contends for the same Interpretation, as being a main Foundation of her Faith. And this being the primary and most undisputed Prophecy of this Kind, ought certainly to be allow'd as the best Rule and Guide for the rest; and so this Hypothesis might be taken for granted. But to prevent all Exception, it shall be particularly proved under the first Proposition hereafter.

Dan. ix. 24.
&c.

III. The Number of *Days* included in Prophetick *Years* is to be the same that the Computation of the Age and Nation of each Prophet does require. Thus *Daniel* living in *Chaldea* and *Persia* may sometimes use their Year of 360 Days: As *St. John* living in the *Roman Empire*, in those Places where he does not follow and explain *Daniel's* Numbers, uses that Empire's Computation of $365\frac{1}{4}$ Days.

IV. The particular Sort of *Year* also refer'd to by a *Day* in several Prophecies, is partly to be interpreted from the same Foundation, and to be accounted by the Computation and Stile then in Use, when the said Prophecies and their Periods began, to which they belong. Thus any Prophecy of *Daniel*, which is dated from his own Times, and belongs to the *Days*

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Days that precede Christianity, while the *Chaldean* or *Persian* Stile was in use, may be supposed, by a *Day*, to intend a *Chaldean* or *Persian* Year of 360 Days. But such as were either dated long afterward, in the *Roman* Times, or refer properly to them, may justly be expounded of the *Roman* or *Julian* Years. Thus also every one of the Prophecies of St. *John* being dated in, and wholly belonging to the *Roman* Times, ought to be expounded of the *Roman* or *Julian* Years upon all Occasions.

V. Where any Prophecies of the Old Testament, or at least towards the Conclusion of it, are expressly said to belong to the *Time of the End*; to the *latter Days*; to the *last Days*, or the like: They relate, if not to the very End of the World, yet at least to its *last great Age, the Days of the Messias*. This is so expressly the Explication of the Writers of the New Testament; and is, I think, so generally allow'd by the *Jews* themselves, that I shall not stand to prove it more particularly.

Act. ii. 17.
2 Tim. iii. 1.
1 Pet. i. 20.
2 Pet. iii. 3.
Heb. i. 2.
1 Tim. iv. 1, 2.
See *Juriv*,
part 2, chap 3.

VI. Intire Numbers of Weeks of Years, or of Years, or Months, or Days, in the Prophecies of Scripture, as well as in its Chronology, are used with great Exactness; and comprehend no more than three Years and an half, or six Months, or fifteen Days, or twelve Hours on either Side: That is, they imply the Space mention'd to be nearer to that Number than the next, either over or under, according to the most natural and strict Signification of the Words themselves. Thus 70 *Weeks of Years* may be any Number between $69\frac{1}{2}$ and $70\frac{1}{2}$ Weeks of Years; i.e. between $486\frac{1}{2}$ and $493\frac{1}{2}$ Years. Thus 1260 Days may be any Space between $1259\frac{1}{2}$ and $1260\frac{1}{2}$ Days. Thus 42 Months may denote any Space between $41\frac{1}{2}$ and

See *Chronol.*
p. 8.

Apoc. xii. 14.

Apoc. xi. 9.
11.

4² Months; and 5 Months, any Interval between 4¹ and 5¹ Months. Thus three Years and an half or a Time, Times and an half, may signify any Duration between 3¹ and 3⁴ Years. Thus also three Days and an half may contain any Period between 3¹ and 3⁴ Days. And so in all other Cases whatsoever. But without particular Evidence they ought not to be extended any farther, unless perhaps in round and decimal Numbers. And it is to be observed, that tho' the Computations in this Essay do not always take express Notice of this Latitude; yet that it may and ought to be allow'd and understood upon all Occasions.

Apoc. viii. 7.

VII. Wherever any general Word is used indefinitely, without a particular Note of Distinction, there the most eminent and remarkable of that Kind is to be in Reason understood by it. Thus Τὸ πλὺν τῆς γῆς, the *third Part of the Earth*, is to be understood of the most eminent and remarkable *third Part* which can be supposed. And so in all other Cases proportionably.



LEMMATA

LEMMATA or PREPARATORY PROPOSITIONS.

I.

A Day, in those Prophecies both of *Daniel* and *St. John*, which concern Christianity, the Times of the Messiah, and the Church of the Gentiles, signifies a Year: And, by consequence, seven Days, or a Week, signifies seven Years; and thirty Days, or a Month, thirty Years: And so in other Cases: And this through the whole Series of their Prophecies.

Vid. Cl. Mori
Op. Theolog.
p. 176, &c.
and Mr. Gar-
ret's Discourse
concerning An-
tichrist p. 322
—348.

The Arguments for this Proposition are these following.

I. It was not at all agreeable to the Nature and Genius of these Enigmatical Writings, to make use of plain Words in the Determination of its several Periods; and so to use the known word a Year standing for itself, without any Cover or Character. Histories indeed, being plain and literal Representations of past Events and Actions; and being intended for the Understanding of all Men immediately, must use that and the like Words in their strict and obvious Meaning: And such Predictions also as were much of the same Nature, and were deliver'd in plain and clear Words, ought in the same Manner to observe the *Decorum* throughout, and to determine their Periods in the common Phrase and Language of Mankind. But as in Mythological and Parabolical Narrations we do not expect that every Phrase should be Historical and Obvious; so neither can we expect that the Duration of the several Periods in Prophecies Hieroglyphical, Obscure and Mystical, should be determined by the same common Measure of Time, which was made use of in the before-mention'd plain and clear Predictions. When God said in clear and express Words, that the Jews should serve the King of Babylon 70 Years; and that after 70 Years they should be restored to their own Land again: I do not seek any other

Jer. xxvii. 12.
& xxix. 10.

other than a literal Sense of the Word *Years*; because all the other Words, as *Babylon*, and *Judah*, and *Captivity*, and the rest, are taken in their ordinary Acceptation; without any Mystery or Allegory at all. But when I find *Times and Laws given into the Hands of a little Horn, for a Time, and Times, and a Division of Time*; or for three Years and a half; I consider that the *Time, Times, and a Division of Time*, or three Years and an half, may as well be Enigmatical, as the *Horn* is certainly so: And therefore I do not immediately conclude, that all the Tyranny of that impious Dominion, signify'd by the *Little Horn*, is confin'd to a bare Space of between three and four Years; but search farther, what is the Mystical Signification of a *Time* or *Year* in this Mystical Prophecy. So when I find *Locusts tormenting Men five Months*: I enquire what the Interpretation of *five Months* is in Prophetick Style, as well as what is the Interpretation of *Locusts*; and do not immediately conclude that so great Noise is made 'about a Calamity of less than half a Year's Continuance: And so of the rest.

See Jurieu, part
1. C. 25.

II. It was not at all consistent with the Design of God in these Prophecies, to make every thing evident and unquestionable by plain and expresse Words. For tho' the Jewish Prophecies, which were generally to be fulfilled by Heathens, who regarded them not, might and were plain and explicit; yet the Christian Prophecies being to be fulfilled by those that believed them, they ought not to be so: For as the Principal of them determined the Time for the Death of the Messiah; so the rest generally determine the Times of Antichrist, to be set up in the Church of Christ. Now if God had said by *Daniel*, that immediately after 70 Weeks of Years, or 490 Years, from the 25th of *Xerxes*, the Messiah should be baptized, and soon after should be cut off; can we imagine that the *Jews*, had they known the Chronology of this Period, would ever have crucify'd *Jesus of Nazareth* at that very Time? And if God had said by *St. John*, that 1380 Years after his seeing the Visions of the Apocalypse, which was A. D. 96. or A. D. 476. Ten Antichristian Kingdoms should arise, and domineer universally

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universally in his Church, for 1260 Years together, or 'till 1736; can we once suppose it possible that the Church should have all that while submitted to them? No certainly; if these Prophecies had all been plain and explicit, and a Year, the common Measure of Time, had been every where used to determine the several Periods, in its common Signification, they had plainly hindred their own Completion; and, without a fatal Determination of human Actions, must have prevented all those Events which they foretold should come to pass: As 'tis very easy for every one to discern on a small Consideration.

III. And since the Nature and Genius of the Prophetick Style, as well as the Design of the Almighty in revealing these Things, did require that a Year, the most usual and stated Measure of Time, should not be express'd by itself, but by some other; It is evident, from not a few Reasons and Testimonies in the rest of the Scripture, that a Day is of all other the most fit and proper for it; nay, is certainly and frequently made use of therein to represent it on other Occasions, as I have elsewhere proved. But, not to insist on the *New Theory*. other Texts, at present I shall only instance in two of thep. 88—98. most remarkable, and such as seem directly to guide us to the true Prophetick Importance of that Word, and so of those derived from it. *Your Children*, says God to the Disobedient Numb. xiv. Israelites, *shall wander in the Wilderness forty Years; after 33, 34. the number of the Days in which ye searched the Land, even forty Days, each Day for a Year, shall you bear your Iniquities, even forty Years.* And still more fully and expressly to our present purpose in that eminent Historical Prophecy of Ezekiel: *Lye thou*, says God to him, *on thy left Side, and lay Ezek. iv. 4, 5. the Iniquity of the House of Israel upon it; according to the Num- 6. ber of the Days that thou shalt lye upon it, thou shalt bear their Iniquity. For I have laid upon thee the Years of their Iniquity, according to the Number of the Days, three Hundred and ninety Days; so shalt thou bear the Iniquity of the House of Israel. And when thou hast accomplish'd them, lye again on thy right Side, and thou shalt bear the Iniquity of the House of Judah forty Days:*

Days: I have appointed thee יום לשנה יום לשנה *a Day for a Year, a Day for a Year.*

IV. This appears by such Prophecies of *Daniel* as have their Periods determined by Days, or Words equivalent thereto, or derived from it, and belong to the Times of Christianity. Because it may easily be proved, that not one of them were fulfilled in that literal and ordinary Acceptation for *bare Days*: Whereas it will hereafter appear, that in the other Prophetick Signification for *Years*, all that are expired have already been fulfilled; and so there can be no Reason to doubt of the fulfilling of the rest in their due Seasons hereafter. Now since this Argument is one of the most important in this Matter; and such as, if it can be well proved, determines the Dispute; I shall more particularly insist upon it. And in order to the more convincing Evidence, I shall examine all *Daniel's* Numbers belonging to Christianity, in Order, and shew of every one in particular, that it was not fulfilled according to the Exposition of those who interpret *Days* according to the Letter of so many *bare natural Days* only. And so shew the absolute Necessity of recurring to that other Prophetick Signification of which we are now discoursing. The first Text in *Daniel*, which determines a Period by a Collection or Number of *Days*, is that of the *little Horn*, arising after, but growing up among ten Horns; which should have

Dan. vii. 25.

Dan. xii. 7.

Dan. iv. 16,

23, 25, 32.

Dan. xi. 13.

Apoc. xii. 6,

14.

Times and Laws given into his Hand until a Time, and Times, and a Division of Time. Which Words, *Time, and Times,* both by the *seven Times*, that were to pass over *Nebuchadnezzar*; which are generally supposed, even by *Josephus* himself, to have been *seven Years*: By a parallel Place in the same Book, *the King of the North shall certainly come at the End of Times, that is to say, Years*, as the late Lord Bishop of *Worcester* has well observed: For the Hebrew being not in *Regimine*, but in *Apposition*, cannot properly be otherwise rendered: and by *St. John's* Exposition of them in the *Apocalypse*, appear to be three *Chaldean Years*, and an half. Now since this Number belongs to that remarkable Period of the Fourth,

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or *Roman Monarchy*, after the Rise of its *ten Horns*, or Division into *ten Kingdoms*; (which is known not to have been till the Fifth Century of Christianity ;) as the Context will shew to any who consults it: And since it ends not till the Conclusion of that Fourth or *Roman Monarchy*, and the Commencing of our Saviour's glorious Kingdom upon its Destruction, as is clear from the Angel's Exposition of it. We shall only need to count the Time since the Fifth Century, to know whether by these *three Years and an half*, i. e. as we shall see hereafter, so many *bare Years* are intended or not. For 'tis but too plain, that the last State of the *Roman Monarchy* is not yet over; and that our Saviour's Kingdom of Righteousness and Peace is not yet set up in the World. Nay, if we should leave the clear and evident Sense of the Text for the *Roman Monarchy*, and, contrary to all Reason, be willing to allow that *Antiochus Epiphanes* might be here meant, and the Duration of his Profanation of *Jerusalem*, or of the Temple, it will not prove agreeable to the History there neither. For from *Antiochus's* first Siege and Taking of *Jerusalem*, and Profanation of the Temple thereupon, till the Feast of Restitution and Dedication afterwards, was somewhat above *five years. And from the latter Profanation, where the Abomination of Desolation, or the Idol of *Jupiter Olympius* was placed on the Altar, till the same Feast of Dedication, was but † three Years and ten Days.

* And after that *Antiochus* had smitten *Egypt*, he returned again in the 1 Maccab. i. 143d Year: And went up against *Israel*, and *Jerusalem*, with a great Multi- 20, 21, 22. tude: and entered proudly into the Sanctuary, and took away the Golden Altar, and the Candlestick of Light, and all the Vessels thereof: And the Table of the Show-bread and the pouring Vessels, and the Vials, and the Censers of Gold, and the Veil, and the Crowns, and the Golden Ornaments that were before the Temple, all which he pulled of. — And after two Years expired, the Ver. 29, 30. King sent his chief Collector of Tribute unto the Cities of *Judah*: Who came unto *Jerusalem* with a great Multitude, and spake peaceable Words unto them. But all was deceit: For when they had given him Credence, he fell suddenly upon the City, and smote it very sore, and destroyed much People of *Israel*. —

† Now the 15th Day of Casfeu, in the 145th Year, they set up the Abomi- Ver. 54. nation of Desolation upon the Altar: And builded Idol Altars throughout the Cities,

B

Days. Nay, from the Sacrificing on the Idol-Altar by the Heathens, till the same Dedication, was but just three Years; as we are sure from the express Words of the Original Historians in the Books of *Maccabees*. So that altho' * *Josephus*, and others after him, sometimes speak of this particular Profanation, as containing three Years and six Months, as above, for so it is now thrice in his present Copies; as we have already seen, and that Number twice quoted from him by *Jerome*, upon *Daniel* xii. in Opposition to the other; yet it so little agreeing with the original and authentick Accounts above-mention'd, even of *Josephus* himself, and being very probably only a mistaken Interpretation of this Place, there can no Weight be laid upon it. Nay, in the 2d of *Macc.* x. 3. it is, by Mistake, 2 Years only.

The second Text in *Daniel* that determines a Period by Days, is that famous Prophecy, added by itself, after some *Dan.* viii. 13. others, in the Eighth Chapter. *Then I heard an Holy One speak-*

Ver. 59. *Cities of Judah on every Side.*—Now the 25th Day of the Month, they did Sacrifice upon the Idol Altar, which was by the Altar of God.

Chap. iv. 52, 53, 54. Now on the 25th Day of the Month, which is the Month Casfeu, in the 248th Year, they rose up betimes in the Morning; and offered Sacrifice according to the Law, upon the new Altar of Burnt-Offerings which they had made. Look at what Time, and what Days the Heathen had profaned it; even in that was it dedicated with Songs, and Cithrens, and Harps, and Cymbals.

2 Maccab. x. Now upon the same Day that the Strangers profaned the Temple, on the very same Day was it cleansed again; even the 25th Day of the same Month, which is Casfeu. See *Joseph* *Antiq.* x. 11, 7. xii. 7. 6.

* *Ἀντίοχος, ὁ καλεθεὶς Ἐπιφανὴς, ἔλκων κατὰ κράτος Ἱερουσόλυμα, καὶ κατασχὼν ἵκναι τρεῖς καὶ μῆνας ἔξ, ὅτε τῷ Ασάμωναίῳ παίδει ἐμβαλλεται τῆς χώρας. Antiochus, who had the Name of Epiphanes, took Jerusalem by Force, and held it three Years and six Months; and was then ejected out of the Country by the Sons of Asamoneus. *Joseph.* *Lib.* I. *De Bello.* *Proœm.* §. 7.*

Ἡερῶσθη δ' ἱερὴ τρεῖς καὶ μῆνας ἔξ τὸ ἅγιον. The Temple was desolate for three Years and six Months. *De Bello.* *Lib.* I. 1. 1. & V. 9. 4.

Τὰς θυσίας ἐπ' ἱερὴ τρεῖς καλόνοντα ἐπιτιλιεθῆναι. Antiochus prohibited the Sacrifices to be offered during three Years. *Antiq.* x. 11, 7.

Μετὰ τρεῖς ἔτη. After three Years the Worship was restored xii. 7. 6. Διαμείναι τοῦτον ἵκναι ἐνὶ ἑνὶ τρεῖς. The Temple continued desolate three Years. *Ibid.* See VI *Dissertations* page. 131, 132.

ing:

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ing: And another Holy One said unto that certain Holy One which spake; How long shall be the Vision concerning the daily Sacrifice, and the Transgression of Desolation; to give both the Sanctuary and Host to be trodden under Foot? And he said unto me, Unto 2300, or 2400, or 2200 Evenings and Mornings [*Νύκτες καὶ ἡμέραι*]. Then shall the Sanctuary be cleansed. The Number in the common Hebrew and Greek Copies is 2300: In the Roman 2400: But in *Josephus*, as well as with some mention'd by *Jerome*, it seems to have been but 2200 Evenings and Mornings, or Lambs for the Evening and Morning daily Sacrifices; i. e. 1100 Evening and 1100 Morning Sacrifices, or three Years in the whole.

This Prophecy is also to be justly expounded of the Profanation of the Temple of *Jerusalem* by the same *Antiochus Epiphanes*; and in this Sense does well fit the same: Three *Julian Years* being 1096 Days; which is between the three Years, and the three Years and ten Days abovemention'd.

The Third and most famous of all the Prophecies of *Daniel*, wherein a Period is determin'd by a Collection of Days, or by Weeks, is that, eminently known by the Name of the 70 Weeks Prophecy; and is of all others the most Important; as determining the very Year wherein the Messiah was to be anointed, and after it cut off. *Seventy Weeks are determin'd upon thy People, and upon thy Holy City; to finish Transgression, and to make an End of Sins; and to make Reconciliation for Iniquity; and to bring in everlasting Righteousness, and to seal up the Vision and Prophecy, and to anoint the most Holy. Know therefore and understand, that from the Going forth of the Commandment, to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven Weeks and an half, and sixty and two Weeks and an half: The Street shall be built again, and the Wall, even in troublous Times: And after the threescore and two Weeks and an half, shall the Messiah be cut of. — And half a Week shall he cause the Sacrifice and the Oblation to cease.* See *Lit. Accompl. of Proph. Suppl. p. 81—87.*

Dan. ix. 24, 25, 26, 27.

B 2

Now

Now this Prophecy, and the Words following it, so evidently belonging to our Saviour, and we having his own certain Exposition of them [*The Abomination of Desolation spoken of by Daniel the Prophet,*] with a Caution not to overlook so remarkable a Fulfilling of this Prophecy [*He that readeth, let him understand,*] as well as the Exactness of its Completion; I shall not be so unreasonable or injurious to Christianity, as once to suppose it applicable to any other Person. And indeed those who have at any Time attempted to apply it to any other, have had such miserable Success, as may justly discourage any future Pretences of that Nature. This signal Prophecy therefore belonging to the Times of the Messiah, and expressing the Spaces first of 490 Years, and then of $7\frac{1}{2}$ and of $62\frac{1}{2}$ and also of $3\frac{1}{2}$, by so many Days, is a most eminent Instance to our Purpose, and goes very far to ascertain the Proposition before us: And therefore most of all deserves our Regard in the present Inquiry; especially since this Sense is not deny'd, but earnestly contended for by those who yet have been willing to allow no other Instances of this Nature in the same Prophecy; nay, scarcely in the whole Scriptures of the old and new Testament.

The Fourth Instance in *Daniel* is in the solemn Oath of the Dan. xii. 7. Man cloathed in Linnen, in Answer to the Question, *How long it would be to the End of those Wonders* he had been speaking of in that and the former Chapters? Where he asserts, that it should be *for a Time, Times, and an half*; and that *when he should have accomplished to scatter the Power of the Holy People, all these Things should be finished*. Now these Numbers have been commonly by Interpreters applied to the Time of *Antiochus's* Profanation, but do no wise belong to the same: The Wonders, of which Mention had been made, appertaining to the Times of the great Jewish Dispersion and Captivity, as the Text assures us; and not ending till the Restoration of the *Jews*, and the first Resurrection relating to it. And we have already observ'd how impossible it is to reduce the Profanation of *Antiochus* to the exact Space of three Years and an half, as such an Interpretation must of Necessity suppose.

So

So that here we must leave the Vulgar Exposition, and, as in the rest, allow that by *Time, Times, and an half*, is not meant the small Space of 1260 Days, but so many Years; as we shall find more clearly hereafter, particularly in *Apoc. ii. 10.*

The Fifth and Sixth, which are the last of the Prophecies of *Daniel* determin'd in this Manner, are at the Conclusion of the whole Prophecy, and run thus: *The Words are* Dan. xii. 7, &c. *closed and sealed till the Time of the End. Many shall be purified, and made white, and tried: But the wicked shall do wickedly: And none of the wicked shall understand; but the wise shall understand. And from the Time that the daily Sacrifice shall be taken away, and the Abomination of the Desolator be set up, there shall be 1290 Days. Blessed is he that waiteth, and cometh to the 1335 Days. But go thou thy Way till the End be; for thou shalt rest, and stand in thy Lot at the End of the Days.* These Numbers again 1290, and 1335, if they denote bare Days, are and must be apply'd, by Interpreters, to the same Duration of the Profanation of *Jerusalem*, or of the Temple by *Antiochus*; or however from thence to the Publick Liberty of their Religion, granted after that Profanation, as to the former Number 1290; and to the Death of *Antiochus* as to the latter Number 1335. But how contrary to the authentick Accounts of the Books of the *Maccabees*, all these Pretences are, will soon appear on a little Examination. Nay indeed, the whole Time from the second Profanation of the Temple, when the Idol of *Jupiter Olympius* was placed on the Altar, till the Decree of *Antiochus Eupator*, the Son of *Epiphanes*, for the *Jews* Liberty, was in all, no more than three Years and four Months, or about 1218 Days, as Mr. *Mede* has sufficiently proved in the Place just now refer'd to; which Dates yet, are of all other most favourable to their Cause. So that in truth, the Application has no Manner of real Ground in History, but is utterly contradictory thereto. And 'tis strange indeed, if such an Interpretation of *Daniel's* Numbers, as makes the same Duration of *Antiochus's* Profanation to be first defined by 2300, or 2400, or 2200 Days; then by a *Time, Times, and an half*, or 1260

See *Mede*,
pag. 882,
&c.

Dan. xi. 21,
35. and viii.
9, 10, 11, 12.

Days, then by 1290 *Days*, and lastly by 1335 *Days*, should be esteem'd genuine, or even in the least probable; and still more strange, that the authentick Histories of those Times should not agree with *any one* of those Numbers in *any one* of the remarkable Periods of that Profanation. And indeed most of these Applications of Numbers are wholly mistaken and look'd for in a wrong Place. For these Chapters treat of quite other Matters: And that Prophecy which does certainly treat of that Profanation, and foretell it, determines the Length of its Duration by 2200 Evenings and Mornings, or 1100 Days only; as we have already observ'd. Thus 'tis evident, by this View of the Particulars, that if we suppose *Days* in the Visions of *Daniel* taken for *bare Days* alone, not one of his Numbers belonging to the Days of the Messias will agree to the Histories to which they must belong. And since it will appear, in due Place, that they better agree with the Histories whereto they properly appertain, if they be taken in the Prophetick Stile for *Years*, it cannot be difficult sure to determine in which of those Senses the same Word is to be taken, not only in these Places, but also in other parallel Prophecies of Scripture, written in the same Stile, and directly relating to, and particularly explaining these Predictions of *Daniel*. I might go on in like manner to shew that the same Observation holds true as to the *Apocalypse* also. For I do not find that any of those Expositors who are willing to divert that wonderful System of Prophecies from these latter Times, have yet been able, or indeed so much as pretended to account for the Exactness of the Numbers on their own Hypotheses. Nay, I believe many of them are scarce able to shew that *one* of those *many* Numbers of Days, or Collections of Days, by which the Periods are every where determin'd in that Book, do fit the Events whereof they would expound them, on that Hypothesis that they signify *bare Days*, in the Vulgar Acceptation. Since therefore such a Task is in a Manner needless; and since it would be look'd upon as too great an Anticipation to attempt it so soon, before we have laid any farther Foundation for the understanding of that Prophecy,

Prophecy, I shall wave it, and proceed to the next Argument, why *Days* are not, in the Prophecies belonging to the *Messias*, to be taken for *bare Days*, but for *Years*; viz.

V. Because the strangest Inconsistencies and Absurdities possible will follow from that Hypothesis. For if *Days* be only *Days of 24 Hours* in these Books, then those famous Durations of the little Horn's Tyranny, and of the Beasts with 10 Horns Dominion, and their collateral Visions, which are determin'd by a *Time, Times, and an half*; by *three Years and a half*; by *42 Months*; and by *1260 Days*, must signify no longer an Interval than that literal Sense does contain in it, a Space of between three and four Years only; which is utterly absurd to suppose or imagine in this Case. For (1.) 'Tis beyond Measure strange, that so great a Part of the whole Prophetick Scriptures should be intirely engaged about so small and inconsiderable a Space as three Years and an half; as if that short Interval was to have more Regard to, and Ado about it, than above 2000 Years besides; and as if nothing else almost remarkable should happen in the whole Period of the Christian Church, till the End of the World, but what was to be confined to these three Years and an half. This is such a Prejudice against that Opinion, as is not easy to be got over by considering Men. (2.) 'Tis not only very improbable, but plainly impossible, that so many Things, and of such Quality, as are to be perform'd in this Time, should all be done in three single Years and an half. Take this and some following Arguments, almost in Mr. Mede's own Words, "Ten Kingdoms are to be founded at the same Hour with the Beast, *Apoc. xvii.* People, and Nations, and Tongues to serve and obey the Beast. *Chap. xiii.* He is to make War with the Saints, and overcome them. *Ibid.* To cause all that dwell upon the Earth to worship him. *Ibid.* Babylon is to ride the Beast so long that all Nations shall drink the Wine of her Fornication, and all Kings of the Earth commit Fornication with her. *Chap. xvii.* and *xviii.* The Merchants, and all those who have Ships in the Sea are to grow Rich by Trading with her. *Chap. xviii.* These things should ask more than three Years Work, or four either. (3.) That

That King, State of Government, Sovereignty, Seignior, or what you will, of the Beast, under which the Whore should ride him, is mention'd immediately upon a former, which, in Comparison, is said to *continue but a short Space*. Apoc. xvii. 10. Doth not this imply, that this latter State, wherein the Whore should ride the Beast, was to continue a pretty *long Space*; which, in no tolerable Sense, three bare Years and an half can be said to be. (4.) If the 1260 Days of the Witnesses (which begin and end with the Times of Antichristian Tyranny) be literally to be taken, then must their three Days and an half, wherein they lye slain by the Beast, (*chap. ii. 9.*) be so taken also. But how is it possible that the Nations and People of the Earth should make Feasts, send Gifts and Presents one to another in three Days and an half? How should the half Day be a competent Time to distinguish or limit any of the Actions there mention'd? If the Holy Ghost had meant nothing but Days, would He have been so precise for *half a Day*? (5.) Six of the seven Trumpets, and the Things which they bring to pass, by Necessity of Contemporation, are almost all included in the Antichristian Times, as will appear hereafter. Now let any Man carefully read those Trumpets, and then tell me, whether they can all be confin'd to little more than three Years and an half. At least let him read the fifth and the sixth Trumpets, and see whether all their large Contents, particularly the Tormenting and Killing the third Part of Men, can be supposed to require no more than so many Months Space, as are therein respectively mentioned.

Apoc. xvii.
x, 11.

VI. We appeal to the Event. If the Times of Antichrist lasted no longer than, on this Hypothesis, must be supposed, a bare three Years and an half, shew us them in History. For the six first Heads of the *Roman Empire*, the last whereof was present in St. John's Time, has been extinct above 1200 Years; and the seventh, which was to continue but a *short Space*, can make no great Difference in the Computation. All seven therefore are past near the same Space of Time, and no other of the ancient Forms of Government, but that of the 10 Contemporary Kings, which is the state of the Beast

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Beast himself, has since returned into Play. If therefore the Times of Antichrist be only the Space of three Years and an half, they are now past near 1200 Years ago; and therefore may be pointed to in the Histories of the past Times. But since no-body, with any Colour of Truth or Probability can shew us these three Years and an half, at the Time when they must have happen'd, it is evident they are otherwise to be understood: Nay, and so to be understood, that they may not yet be intirely over, which can be no otherwise done, than by taking *Days*, in a prophetick Sense, for so many *Years*, according to the foregoing Instances to this Purpose.

VII. Let it be shewn through all the Prophecies of *Daniel*, or of *St. John*, or I think I may add, of the whole Bible, that in any one Instance, relating to the *Christian* Dispensation, where Times of Things predicted are expres'd by *Days*, they have been answer'd by the Event according to the Letter; and the Things have agreeably come to pass at the End of so many *bare natural Days*: But if no single Instance can be produced to that Purpose, give us Leave to follow that primary and most eminent Example of the *70 Weeks Prophecy*; where, by the Confession both of the *Jewish* and *Christian* Church, a *Day* is taken for a *Year*: Or, which is the same thing, שבוע a *Week*, which in all other Places of the Bible signifies* seven *Days*, is taken

* Verum enim vero contra plane ac Grotius pronuntiavit, שבוע five Hebdomadae, absque omni additione, semper significat Hebdomadem dierum; nisi schemate prophetico Dies Hebdomadis, Annos significant; quemadmodum hic fit apud Danielum. But now, contrary to Grotius's Assertion, שבוע or a Week, without any addition, always signifies a Week of Days, unless where in a Prophetick Scheme the Days of a Week signify Years; as they do here in Daniel. Vide Gen. xxix. 27, 28. Exod. xxiv. 22. Levit. xii. 5. Num. xxviii. 26. Deut. xvi. 9, 10, 16. 2. Par. viii. 13. Jer. v. 24. Cl. Mor. Op. Theolog. page 178.

But you will say the Etymology of the Hebrew Word שבוע is as applicable to sevens of Years, as sevens of Days; and therefore this Instance proves not. I answer, The Question lies not in the Etymology, but the Use; where ein שבוע always signifies sevens of Days, and never sevens of Years. Whereforever it is absolutely put, it means of Days, it is no where used of Years. Mede, page 743.

for seven *Years*: And to interpret the rest of the like Prophecies of so many *Years* in the Event, as we find *Days* in the Prophecies thereto relating. And since we can here positively appeal to the Event on our Side, and alledge the exact Fulfilling of the ancient Prophecies in this Sense of *Days* for *Years*, as will appear in the Sequel of this Essay, there can remain no reasonable Doubt in the Case, but that in Prophetick Stile relating to the *Christian Church*, *Days* every where denote *Years*.

Lastly, We have the very Prophetick Key of Knowledge preserved in this very Case, both in the *Testament of Levi*, in the *small Genesis*, and in the *Arabick Copy* of the *Prophet Esdras*: The first describing 30 Years by the 5th Week [of Years] § 17. The second using the Term, four *Weeks* of *Years*, and explaining it by 28 *Years* expressly, as also calling the Sabbath a *Type* of the 7th *Millenary*, and the third also *Arabick Copy* directly using the very Phrase before us: *A Week of Years*. 4 *Esd.* vii. 35. See *Authentick Records*. p. 104. 321, 322. 420. 454, 456. 460. 462.

Corollary. Since therefore it appears that those sacred Prophecies of the Scripture determined by exact Periods, which relate to the *Christian Church*, and the Times of the *Messias*, make use every where of a Day for a Year; and since, as we have already observed, and as 'tis owned by all, the ancient Prophecies relating to the *Jewish Church*, under the *Old Testament*, use a Year still in its literal Acceptation for a single Year: It will deserve to be observed upon any Doubt concerning the Prophecies, whether they relate to the Times of the *Jewish*, or those of the *Christian Church*: Which of these different Stiles are made use of therein. For if it be evident that the Years do signify those large and vulgar Intervals, so call'd, they have the Character of the *Jewish Times*. But if the Words of Time be so used that it appears a Day is put for a Year, a Week for seven Years, or the like, they have the Character of the *Christian Times*, and ought to be expounded accordingly.

II.

The fourth Kingdom in *Daniel* is the *Roman Empire*.

This Proposition is so plain at first Sight, upon the bare Reading of the Words of the Prophecy, and comparing them with the Histories of the past Ages; especially on Supposition that the three former Kingdoms were the *Babylonian*, the *Medo-Persian*, and the *Grecian*, which is own'd by all, that one can hardly think it worth the while to set about the Proof of it. And when it is withal consider'd that this has ever been the unanimous Interpretation of the *Jewish* as well as of the *Christian Church* in all Ages, if we except a very few late Authors; and that the *Papists* do fully join with the *Protestants* herein, though it be highly against their Interest to do so, it cannot but seem a little unnecessary to insist any farther upon it. And truly, as to my own Opinion, I should rather chuse to deny, what all are forced to grant, that the three first Kingdoms, denotet hose three beforemention'd, the *Assyrian* or *Babylonian*, the *Medo-Persian*, and the *Grecian Monarchies*, than, allowing those to be so, to dispute the fourth of them, and pretend it might be some other than the *Roman Empire*. Yet because some few of late have ventured to deny it, and because it is a principal Foundation of all our Enquiries into these Matters, I shall not wholly omit it, but set down the Words of the Prophet out of his double Vision hereto relating, and then point at the principal Arguments which establish the Certainty of the present Proposition therefrom; and so refer the Reader to those Authors who have proved it more at large, and have shewn the constant Agreement of the *Jewish* and *Christian Church* thereto. The Words are these:

Ver. 31. *Thou, O King, sawest, and behold, a great Image: Dan. ii. This great Image, whose Brightness was excellent, stood before thee, and the Form thereof was terrible.*

* That by King, in these Prophecies, is generally meant Kingdoms. See fully proved by Mr. Garret, in his Discourse concerning Antichrist. p. 47, &c.

32. This Images Head was of fine Gold, his Breast and his Arms of Silver, his Belly and his Thighs of Brasse.

33. His Legs of Iron, his Feet Part of Iron, and Part of Clay.

34. Thou sawest till that a Stone was cut out without Hands, which smote the Image upon his Feet that were of Iron and Clay, and broke them to Pieces.

35. Then was the Iron, the Clay, the Brasse, the Silver, and the Gold broken to Pieces together, and became like the Chaff of the Summer-threshing-floors, and the Wind carried them away, that no Place was found for them: And the Stone that smote the Image became a great Mountain, and filled the whole Earth.

36. This is the Dream; and we will tell the Interpretation thereof before the King.

37. Thou, O King, art a King of Kings: For the God of Heaven hath given thee a Kingdom, Power, Strength, and Glory.

38. And wheresoever the Children of Men dwell, the Beasts of the Field and Fowls of the Heaven hath he given into thine Hand, and hath made thee Ruler over them all: Thou art this Head of Gold.

39. And after thee shall arise another Kingdom inferior to thee, and another third Kingdom of Brasse, which shall bear Rule over all the Earth.

40. And the fourth Kingdom shall be strong as Iron: Forasmuch as Iron breaketh in Pieces, and subdueth all Things: And as Iron that breaketh all these, shall it break in pieces, and bruise.

41. And whereas thou sawest the Feet and Toes, Part of Potters Clay, and Part of Iron; the Kingdom shall be divided; but there shall be in it of the Strength of Iron, forasmuch as Thou sawest the Iron mixed with miry Clay.

42. And as the Toes of the Feet were Part of Iron, and Part of Clay, so the Kingdom shall be partly strong, and partly brittle.

43. And whereas Thou sawest Iron mixt with miry Clay, they shall mingle themselves with the Seed of Men: But they shall not cleave one to another, even as Iron is not mixt with Clay.

44. And

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44. *And in the Days of these Kings shall the God of Heaven set up a Kingdom, which shall never be destroyed: And the Kingdom shall not be left to other People, but it shall break in Pieces, and consume all these Kingdoms, and it shall stand for ever.*

45. *Forasmuch as thou sawest that the Stone was cut out of the Mountain without Hands, and that it brake in Pieces the Iron, the Brass, the Clay, the Silver, and the Gold; the great God hath made known to the King what shall come to pass hereafter: And the Dream is certain, and the Interpretation thereof sure.*

Dan. vii.

Ver. 1. *In the first Year of Belshazzar King of Babylon, Daniel had a Dream, and Visions of his Head upon his Bed: Then he wrote the Dream, and told the Sum of the Matters.*

2. *Daniel spake, and said, I saw in my Visions by Night, and behold, the four Winds of the Heaven strove upon the great Sea.*

3. *And four great Beasts came up from the Sea, diverse one from another.*

4. *The first was like a Lion, and had Eagles Wings: And I beheld the Wings thereof were pluckt, and it was lifted up from the Earth, and made stand upon the Feet as a Man, and a Man's Heart was given to it.*

5. *And behold, another Beast, a second like to a Bear; and it raised up itself on one side, and had three Ribs in the Mouth of it between the Teeth of it: And they said thus unto it, Arise, devour much Flesh.*

6. *After this I beheld, and lo, another like a Leopard, which had upon the Back of it four Wings of a Fowl, and the Beast had also four Heads, and Dominion was given to it.*

7. *After this I saw in the Night Visions, and behold a fourth Beast, dreadful and terrible, and strong exceedingly; and it had great iron Teeth: It devoured and brake in Pieces, and stamped the Residue with the Feet of it, and it was diverse from all the Beasts that were before it, and it had ten Horns.*

8. *I considered the Horns, and behold, there came up among them another little Horn, before whom there were three of the first Horns pluckt up by the Roots: And behold in this Horn*

were Eyes like the Eyes of a Man, and a Mouth speaking great Things.

9. I beheld, till the Thrones were set, and the Ancient of Days did sit, whose Garment was white as Snow, and the Hair of his Head like the pure Wooll: His Throne was like the fiery Flame, and his Wheels as burning Fire.

10. A fiery Stream issued, and came forth from before him; Thousand Thousands ministered unto him; and ten Thousand Times ten Thousand stood before him; the Judgment was set, and the Books were opened.

11. I beheld then, because of the Voice of the great Words which the Horn spake; I beheld even till the Beast was slain, and his Body destroyed, and given to the burning Flame.

12. As concerning the rest of the Beasts, they had their Dominion taken away; yet their Lives were prolonged for a Season, and a Time.

13. I saw in the Night Visions, and behold one like the Son of Man came with the Clouds of Heaven, and came to the Ancient of Days, and they brought him near before him.

14. And there was given him Dominion, and Glory, and a Kingdom, that all People, Nations, and Languages, should serve him: His Dominion is an everlasting Dominion, which shall not pass away; and his Kingdom that which shall not be destroyed.

15. I Daniel was grieved in my Spirit, in the Midst of my Body; and the Visions of my Head troubled me.

16. I came near unto one of them that stood by, and asked him the Truth of all this; so he told me, and made me know the Interpretation of the Things.

17. These great Beasts, which are four, are four Kings, which shall arise out of the Earth.

18. But the Saints of the most High shall take the Kingdom and possess the Kingdom for ever, even for ever and ever.

19. Then I would know the Truth of the fourth Beast, which was diverse from all the others, exceeding dreadful, whose Teeth were of Iron, and his Nails of Brass, which devoured, brake in Pieces, and stamped the Residue with his Feet.

20. And of the ten Horns that were in his Head, and of the

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the other which came up, and before whom Three fell; even of that Horn that had Eyes, and a Mouth that spake very great Things: Whose Look was more stout than his Fellows.

21. I beheld, and the same Horn made War with the Saints, and prevailed against them.

22. Until the Ancient of Days came, and Judgment was given to the Saints of the most High; and the Time came that the Saints possessed the Kingdom:

23. Thus he said; the fourth Beast shall be the fourth Kingdom upon Earth, which shall be diverse from all Kingdoms, and shall devour the whole Earth, and shall tread it down, and break it in Pieces.

24. And the ten Horns out of this Kingdom are ten Kings that shall arise; and another shall arise after them; and he shall be diverse from the First, and he shall subdue three Kings.

25. And he shall speak great Words against the most High, and shall wear out the Saints of the most High, and think to change Times and Laws: And they shall be given into his Hand until a Time, and Times, and a Division of Time.

26. But the Judgment shall sit, and they shall take away his Dominion, to consume and to destroy it unto the End.

27. And the Kingdom, and Dominion, and the Greatness of the Kingdom under the whole Heaven, shall be given to the People of the Saints of the most High; whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him.

28. Hitherto is the End of the Matter. As for me, Daniel, my Cogitations much troubled me; and my Countenance changed in me: But I kept the Matter in my Heart.

Thus having set down the Prophecies themselves at large, I prove that the Fourth Kingdom is the Roman Empire, by the following Arguments.

1. The plain Order and Series of the Kingdoms necessarily implies that the Fourth must be the Roman. The first is by all owned to be the Assyrian or Babylonian; and the Prophet almost tells us so much in express Words, *Thou art this Head of Gold*, says Daniel to Nebuchadnezzar, the Assyrian or Babylonian Monarch. The second is by all owned to be the Medo-Persian.

And the *third* is also with the same Unanimity owned to be the *Grecian*. Which therefore can we possibly suppose to be the Fourth, but the *Roman*? For as it came most certainly next after the *Grecian*, so did it as certainly conquer the *Grecian*, and thereupon succeed it; just as the *Grecian* had conquer'd the *Medo-Perſian*, and thereupon succeeded it, as the *Medo-Perſian* had conquer'd the *Aſſyrian* or *Babylonian*, and thereupon succeeded it. So that at first View, the plain and direct Series of the great Monarchies of the World, so well known in ancient History, necessarily implies, that the Fourth must be the *Roman* Empire. And to be sure this Exposition is so obvious and forcible, that nothing less than some strange Prejudices, and deep Prepossessions, could ever have prevail'd with any to recede from it: Infomuch that Mr. *Mede*, the most judicious Person that ever wrote upon these Matters, styles this Series of the Four Monarchies, the *A, B, C*, the very *Alphabet* or Fundamental Rudiments of the Prophecies contained in the Sacred Writings. And I confess, I think it to be so much so, that if once this Proposition be deny'd I shall never think it possible for us to understand any Prophecies at all: There being no other *Postulata* plainer than this, to be ever expected in any Writings of this Nature, nay indeed, not often in any Writings in the World. But to proceed.

2. The general Description of the Fourth Kingdom can agree to no other, but the *Roman* Empire. It is evident by all the Descriptions of the Fourth Kingdom above, that it was to be more considerable, strong, powerful, and victorious than any of the three foregoing: Which was exactly true, and notoriously known of the *Roman* Empire, but not of any other that can possibly be supposed to succeed the *Grecian*, as the Fourth most certainly did. For as to the Succession of the *Seleucida*, which is the principal, or rather the only possible Pretender, it was most undoubtedly a Branch of the *Grecian* Empire; and, as such, ever esteemed in the Scripture Prophecies, and in the ancient Histories; and so can by no means be opposed to, or be said to succeed it. Nay, so far was that Kingdom, if it had been both different from and successive to the *Grecian*, from the Greatness, and Power, and Success

Mede, p. 908.

Dan. viii. 7,
&c.

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Success of *all* the former, that it can by no means compare itself with *any one* of them; nor indeed did it ever conquer the former Monarchies, as the Fourth is described to have done; and therefore, on all Accounts, has no Manner of Claim to be the Fourth Kingdom in *Daniel*.

3. The Fourth Kingdom or Monarchy was to be of a *different* Kind and Form of Government from that of the three preceding. And since *they* were all along absolute Monarchies, Dan. vii. 19. and govern'd by the mere Will of a single Person, it is plain the *Fourth Monarchy* was not to be so. And how well this Character agrees with the *Roman Empire*, and the various Forms of its Government, I need not say. But then the Kingdom of the *Seleucidae* was certainly a Monarchy, like that of the three foregoing; and in no remarkable Things, that I know of, at all differing from them; and therefore not in the least answering to this Character of the Fourth Kingdom in *Daniel*.

4. Not one of the distinguishing Characters of the Fourth Kingdom does intirely agree with that of the *Seleucidae*. And certainly 'tis strange, if the Prophet should describe a Kingdom by a great many particular Characters, and not one of them appear in History to agree to it. The Kingdom of the *Seleucidae* was far from being as *strong as Iron*, and from *breaking to Pieces and subduing all Things*. Its Feet, or lowest Ages, were no way made up *Part of Iron, and Part of Clay*; i. e. of two different constituent Branches, the one strong and hardy, and the other weak and brittle: It had not at its Conclusion *ten Toes, or ten Horns*, i. e. ten distinct Kingdoms: Nor is it possible therefore that it should have such a *little Horn* as arose *among them, or after them*, and which should *depress three of them, and should have Eyes and a Mouth to speak very great Things*. Nor did any remarkable Duration of *Antiochus's* Profanation include a *Time, Times, and a Division, or half a Time*, in any proper Sense whatsoever. All which, from the two foregoing Prophecies of *Daniel*, appear to be the certain Characteristicks of this Fourth Kingdom, and, as we shall see hereafter, do exactly agree with the *Roman Empire*. So that in truth, to speak freely, that extravagant Liberty of Fancy, and of Interpretation, which can suit these Characters to the

D

Kingdom

Kingdom of the *Seleucide*, might almost as well suit them to that of *England* or *France*, or indeed to any Kingdom in the World.

5. The Kingdom or Church of our Saviour Christ was to be first set up during the Continuance of these Four Kingdoms: But it was not set up till long after the Conclusion of the Kingdom of the *Seleucide*: 'Tis therefore impossible that that Kingdom should be the Fourth Kingdom in *Daniel*.

Dan. ii. 44. In the Days of these Kings, says the Prophet, shall the God of Heaven set up a Kingdom which shall never be destroyed. And Ver. 45.

again, the Stone which was cut out without Hands, that is, our Saviour and his Kingdom, brake in Pieces and destroyed all those Four Kingdoms. Now sure 'tis not possible that the Stone should break the Kingdoms to Pieces, unless it was cut out of the Mountain, and in Being, during their Continuance. And yet 'tis certain from History, that the Kingdom of the *Seleucide* was at an End a long Time before our Saviour was born. Nay, *Antiochus Epiphanes* is by this Prophet, on another Oc-

Dan. viii. 25. casion, said to be in the latter Time of that Kingdom; who yet died about 190 Years before the Beginning of our Saviour's Ministry; and so about 160 Years before his Birth. The least of which Spaces of Time is yet greater than the whole Duration of that Kingdom of the *Seleucide*, at the Time of his Profanation of the Temple; as the very Dates thereof in the Books of the *Maccabees* do abundantly testify. So that 'tis perfectly vain, and wholly inconsistent with this most eminent Character [that our Saviour's Kingdom was to be set up in the Days of these Four Kingdoms,] to make the Kingdom of the *Seleucide*, which ended so long before, the Fourth of those Kingdoms.

6. As the Fourth Kingdom was to be in Being before the first setting up of our Saviour's Kingdom, so was it also to continue in Being until his Second Coming to set up his own Kingdom, which can no way agree to the Kingdom of the *Seleucide*, nor indeed to any but the *Roman Empire*. The

Dan. vii. 21, 22. Words are express; I beheld, and the little Horn (which grew up among the ten Horns of the Fourth Kingdom) made War with the Saints, and prevailed against them, until the Ancient of Days

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Days came, and Judgment was given to the Saints of the most High, and the Time came that the Saints possessed the Kingdom. And more clearly elsewhere: I beheld then, because of the Voice of the great Words which the Horn spake, I beheld even till the Beast was slain, and his Body destroyed and given to the burning Flame. And if we would know when this was that the Fourth Beast or Kingdom, with its little Horn was to be utterly destroy'd, the Words foregoing will put it past doubt, that it was to be at the Day of Judgment. Nay, this Argument is so decretory, that if we should allow the Coming of Christ to be his first Coming in the Flesh, or his Coming to destroy Jerusalem by Titus, yet it is absolutely impossible to belong to Antiochus Epiphanes, as others would have it. For this little Horn continued till the Coming of the Ancient of Days, in the express Words of Daniel: Whereas Antiochus had been dead long before either of those Times, as we have already seen; and so he cannot possibly be that little Horn of the Fourth Kingdom there spoken of. If this be not Demonstration, I know not what is to be so esteem'd in these Matters. They who desire to see this Proposition more largely insisted on, and proved to be not only true in itself, but almost universally own'd to be so both by the Jewish and Christian Church in all Ages, need only consult the Authors quoted in the Margin, and they will find abundantly enough for their Satisfaction; and those who will not take so much Pains as to consult them, may receive some Content by the short Attestations * transcribed from some of them,

Dan. vii. 11.

Ver. 10, 11.

Mede, p.

875—881. &

p. 919—925.

Dr. More Ap-

pendix to Dan.

p. 245, &c.

& Synops. Pro-

phet. l. ii. c.

13. Cressener,

Demonit. l.

2. c. 8. &

Append. Dr.

Allix de Du-

plici Messia

Adventu, p.

5, &c. Mr.

Stephens of the

Number of

the Beast,

chap. 5, at

large. Vid. &

Petri Molinæi

Vatem. l. 4.

c. 19, &c.

* The Roman Empire to be the Fourth Kingdom of Daniel, was believed by the Church of Israel, both before and in our Saviour's Time; received by the Disciples of the Apostles, and the whole Christian Church for the first 400 Years, without any known Contradiction. And, I confess, having so good Ground in Scripture, it is with me tantum non Articulus Fidei, little less than an Article of Faith. Mede, p. 899, 900.

Hæc tibi vos Judæi satemini (1) Deum Nebuchadnezzari eam sciem regnorum exhibuisse cum quibus Judæis aliquid negotii intercessit: Scilicet Chaldeorum, Medo-Perfarum, Græcorum, & Romanorum. Id vestri Scriptores à 1600 annis uno ore fatentur: nec, præter unum aut alium inter Christianos Interpretes scripturæ novi qui id in dubium revocet, &c. You Jews con-

them, and hereunto annexed; it being a Point which the Papiſts, though ſorely againſt their Intereſt, are forced to conſent to as much, if not more than the Proteſtants themſelves.

Scholium 1. It may not be here improper to take Notice of that almoſt unobſerved, but moſt eminent Prophecy of the

ſeſs theſe three Things: (1) That God exhibited the Series of Kingdoms to Nebuchadnezzar, which had any Concern with the Jews: i. e. the Monarchies of the Chaldeans, Medo-Perſians, Grecians, and Romans. This is own'd by your Writers, with our Conſent theſe 1600 Years: Nor do I know more than one or two among Chriſtian Expoſitors who call the Interpretation in Queſtion, &c. Allix De duplici Meſſie Adventu. p. 5.

All agree that the fourth Kingdom is the Kingdom of the Romans; as well the Antients, and the Jewiſh Church, both before and after Chriſt, and the Chriſtian Church, for the firſt 400 Years; as the Moderns. Calovius in c. 7. Daniel.

That the fourth Beaſt is the Roman Empire is certain, and agreed upon by all that preſeſs the Name of Chriſt. Malvenda, Ibid.

The Beaſt out of the Sea, in the Apocalypſe, does evidently allude to the fourth Beaſt in the 7th Chapter of Daniel; and 'tis moſt clear and evident, that that fourth Beaſt of Daniel is the Figure of the Roman Empire in an Idolatrous State. Alcaſar. in Apocalypſ. Sect. 3. v. 1. Chap. xiii.

The fourth Kingdom is the Kingdom of the Romans; and ſo all take it to be. Maldonate in c. 7. Daniel.

This fourth Beaſt, according as all interpret it to be, and as the Matter itſelf does ſhew it, did repreſent the Figure of the Roman Empire. Pererius in c. 7. Daniel.

Some would have the fourth Kingdom to be the Rule of Alexander's Succeſſors; But they ſhould have remember'd that the Golden Head was the Babylonians, and the Second Kingdom was the Perſians, the Third then muſt be the Grecians, and the Fourth the Romans.——But at preſent I cannot but admire, that there ſhould be ſome pious Men, who ſhould take the fourth Beaſt to be the Macedonian Kingdom. For they ſhould have conſider'd that the third Beaſt has four Heads, which does openly ſhew the fourfold Diviſion of the Greek Empire, after Alexander's Death.——And then that the fourth Beaſt has Ten Horns.——And that there were but Four, and not Ten, that continued the Reign of the Greek Monarchy after Alexander. Theodorec. in c. 7. Daniel.

Ergo dicamus quod omnes Eccleſiaſtici Scriptores tradiderunt, in conſumatione Mundi, quando Regnum deſtruendum eſt Romanum, decem futuros Reges qui orbem Romanum inter ſedividunt; & undecimum ſurrecturum eſſe Regem parvulum, qui tres Reges de decem Regibus ſuperaturus ſit, &c. Hieron. in Daniel 7. Let us therefore ſay, what all the Eccleſiaſtical Writers have deliver'd to us; that at the Conſummation of the World, when the Roman Empire is to be deſtroyed, there ſhall be ten Kings, who ſhall part the Roman World among them; and that a little King ſhall ariſe, who ſhall overcome three of theſe ten Kings, &c.

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Four Monarchies, particularly of the last, or the *Roman Empire*, which we find in the first Half of the Book of *Joel*. Where under the Notion of four *small Beasts*, or Animals, as in *Daniel* and the *Revelation*, under that of four *Great ones*, the four famous Monarchies are to be understood; and by the Fourth, (which here, as well as in *Daniel* and the *Revelation* is most largely insisted on) we are to understand the *Roman Empire*. And I cannot but think any other Interpretation to be groundless, and without any Foundation in History. Hear some of the Words of that remarkable Book. *The Word of Joel i. & ii.* the Lord that came to Joel, the Son of Pethuel. Hear this, ye Old Men, and give Ear all ye Inhabitants of the Earth. Hath this been in your Days, or even in the Days of your Fathers? Tell ye your Children of it, and let your Children tell their Children, and their Children another Generation. That which the Palmer-worm hath left, hath the Locust eaten; and that which the Locust hath left, hath the Canker-worm eaten; and that which the Canker-worm hath left, hath the Catterpillar eaten.—For a Nation is come up upon my Land, strong, and without Number; whose Teeth are the Teeth of a Lion, and he hath the Cheek-teeth of a great Lion. He hath laid my Vine waste, and barked my Fig-tree; he hath made it clean bare, and cast it away; the Branches thereof are made white.—Blow ye the Trumpet in Zion, and sound an Alarm in my holy Mountain: Let all the Inhabitants of the Land tremble; for the Day of the Lord cometh, for it is nigh at Hand. A Day of Darkness, and of Gloominess; a Day of Clouds, and of thick Darkness; as the Morning spread upon the Mountains; a great People and a strong; there hath not been ever the like, neither shall be any more after it, even to the Years of Generation and Generation.

A Fire devoureth before them, and behind them a Flame burneth: The Land is as the Garden of Eden before them, and behind them a desolate Wilderness; yea, and nothing shall escape them. The Appearance of them is as the Appearance of Horses, and as Horsemen, so shall they run. Like the Noise of Chariots on the Tops of Mountains shall they leap, like the Noise of a Flame of Fire that devoureth the Stubble, as a strong People set

in Battel array. Before their Face the People shall be much pained, all Faces shall gather Blackness. They shall run like mighty Men, they shall climb the Wall like Men of War, they shall march every one on his Ways, and they shall not break their Ranks.—The Earth shall quake before them, the Heavens shall tremble, the Sun and the Moon shall be dark, and the Stars shall withdraw their Shining: and the Lord shall utter his Voice before his Army, for his Camp is very great: For he is strong that executeth his Word: For the Day of the Lord is great, and very terrible, and who can abide it? Therefore also now, saith the Lord, turn ye even to me with all your Heart, and with Fasting, and with Weeping, and with Mourning: and rent your Heart, and not your Garments, and turn unto the Lord your God: For he is gracious and merciful, slow to Anger and of great Kindness, and repenteth him of the Evil. Who knoweth if he will return and repent, and leave a Blessing behind him, even a Meat-offering and a Drink-offering unto the Lord your God? Blow the Trumpet in Zion, sanctify a Fast, call a solemn Assembly, Gather the People, sanctify the Congregation, assemble the Elders, gather the Children, and those that suck the Breasts: Let the Bridegroom go forth of his Chamber, and the Bride out of her Closet. Let the Priests, the Ministers of the Lord weep between the Porch and the Altar, and let them say, Spare thy People, O Lord, and give not thine Heritage to Reproach, that the Heathen should rule over them: Wherefore should they say among the People, where is their God?

He that can believe that all this Solemnity and Majesty of Description, all this Terror and Desolation to be brought on the People of the Jews; even so far, that they, altho' God's Heritage, were to be given to Reproach, and the Heathen were to rule over them, means no more than the Eating up of the Fruits of the Earth by a Company of Locusts and Caterpillars, at some unknown Time formerly in Judaea, seems to me prejudiced sufficiently to believe any thing of this kind, and incapable of understanding the Prophetick Writings. In short, the plain Purport of this Part of Joel is a Prediction, that God would afflict his Church and People of the Jews, by the four succeeding Monarchies, the Babylonian, the Medo-
Persian,

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Persian, the Grecian, and the Roman: That the forest and most remarkable Calamity should arise from the last and greatest of them; that unless the Nation of the *Jews* did solemnly and seriously repent of their Sins, to which the Prophet earnestly invites them, they should be utterly extirpated out of their Land, and scatter'd in a grand Captivity over the World, as a Reproach among all Nations; and their daily Sacrifice, with all the rest of their Worship, should quite cease; and that thenceforward, the *Heathen* should rule over them, according as the other Predictions of their Prophets foretold, and according as we have since seen the Completion of them.

Scholium 2. It may not also be improper here to take Notice of a Prophecy in *Zechariah*, since it may possibly relate to the same Four Monarchies which were to have the *Jews* in Subjection, and to the *Jews* Restoration at the Conclusion of those Monarchies. The Words of the Prophet are these, *Zech. i. 18, 19, 20, 21.* Then lift I up mine Eyes, and saw, and behold four Horns. And I said unto the Angel that talked with me, What be these? And he answered me, These are the Horns which have scattered Judah, Israel, and Jerusalem. And the Lord shewed me four Carpenters, then said I, What come these to do? And he spake, saying, These are the Horns which have scattered Judah, so that no Man did lift up his Head; but these are to come to fray them, to cast out the Horns of the Gentiles, which lift up their Horn over the Land of Judah to scatter it.

III.

The Visions of St. *John* contained in the *Apocalypse*, after that belonging to the seven Churches of *Asia*, are all Predictions of Events, then future, and not at all historical Narrations of Things past.

This is also so reasonable a *Postulatum* in itself to any one who looks a little into the Nature of this Book, that it scarce needs any Proof at all. Yet because some are willing to allow the contrary Supposition, as odd as it is, rather than admit the Consequences from its being intirely Prophetical, I shall in a few Words demonstrate it, by the following Arguments.

1. This

Grotius.
Dr. Hammond
Mr. Thorndike

1. This was evidently and confessedly the Design of the parallel Book of Scripture; I mean the Prophetic Part of *Daniel*: And as no Commentator, whether Jew or Christian, imagines that *Daniel* allegorizes Things past, but foretells those to come; so ought it, with the same Unanimity, to be determined of *St. John*, in the Prophetic Part of his Revelation also.

2. *St. John* himself does frequently assure us, that he does not relate the past, but foretell the future State of Things: And this in express Words, and so as to point out the exact Time, viz. that the Prophecies should begin to be fulfill'd immediately. The Revelation of Jesus Christ, which God gave unto him, to shew unto his Servants Things which must shortly come to pass. Blessed is he that readeth, and they that hear the Words of this Prophecy, and observe those Things which are written therein; for the Time is at hand. And he said unto me, These Sayings are faithful and true. And the Lord God of the Holy Prophets sent his Angel to shew unto his Servants the Things which must shortly be done. And he saith unto me, Seal not the Sayings of the Prophecy of this Book, for the Time is at hand. All which plain and repeated Expressions in the Book itself, tho' they do by no Means, as *Dr. Hammond* would have it, imply that the End of the Visions should be very soon, or that they should contain but a short Space in the whole, (that Duration being to be fetch'd from the Series of the Visions themselves) yet do they make its proper Design abundantly evident, viz. That it was to be a Prophecy of the future State of the Church, and such a Series of Events then to come, as should begin immediately after the Visions themselves were seen by *St. John*, without the Interposition of any Ages between; contrary to some in *Daniel*, which were to be seal'd up for a Time, as relating to Things a great while off, without taking in the Events of the Interval before them.

Apoc. i. 1.
Ver. 3.
Apoc. xii. 6.
Ver. 10.
Dan. vii. 26.
& xii. 9.

3. But besides this clear and direct Evidence in general, there is another Argument more particular, and, if possible, more convictive also; tho' it has not been so much consider'd and regarded, as it certainly deserves; and which not only confirms the present Proposition, but gives great Light also into

into the several Divisions, or general Partitions of the whole Book; and which, as I must own, was first observed to me by our great Chronologer, and most accurate Enquirer into these Matters, the late Lord Bishop of *Worcester*. It is taken from a Comparison of the 19th. Verse of the 1st. Chapter, with the Beginning of the 4th. The Words in the former Place are these, *ἄρα τὰ ἑώρα, καὶ ἃ εἶδον, καὶ ἃ μάλιστ' ἔτι γινώσκω μετὰ ταῦτα;* *Write the Things which thou hast seen, and the Things which are, and the Things which shall be hereafter.* Those in the latter Place are these, *Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἑνεχυμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς τάλαντον λαλῆσαι μετ' ἐμοῦ, λέγουσα, Ἀνάβα ὧδε, καὶ δεῖξά σοι ἃ δεῖ γινώσκειν μετὰ ταῦτα.* After this, I looked, and behold a Door was opened in Heaven; and the first Voice which I heard, was as it were of a Trumpet talking with me, which said, Come up hither, and I will shew thee those Things which must be hereafter. So that by the Consideration of the former of these two Verses, it is evident that St. John was commanded to write three different Sorts of Things; First, the Vision of the seven Stars, and seven Golden Candlesticks, which he had just seen, contain'd in the first Chapter; the 2^d ἃ εἶδον. Secondly, A Book, or Collection of Epistles to the seven Churches of *Asia*, then in being, contain'd in the second and third Chapters; the 3^d ἃ εἶδον. Thirdly, The future State of Things afterwards to the End of the World, the 4th μάλιστ' ἔτι γινώσκω μετὰ ταῦτα; those Things that were to happen after the former, and which are contain'd in the remaining Part of the *Apocalypse*. So that when we find in the second Text, St. John, after the two former Parts of his Work were over, particularly call'd to by the same Voice which he had heard before, and bidden distinctly to set about the third Part of it. And when accordingly the Angel assures him, almost in the very Words of the former Verse, that he would now shew him ἃ δεῖ γινώσκειν μετὰ ταῦτα; those Things which were certainly to follow after the former, and succeed the then present State of the Church; It is most evident, not only that the Epistles to the seven Churches of *Asia*, relate to the Time then present Apoc. ii. & iii. only, and were no Part of the Prophecies of Futurities; but also, that the rest of the *Apocalypse* concerns Events then to come,

come, and was to be a Prediction of the then future State of Things in the Roman Empire, or Christian Church, therein contain'd, to the End of the World.

N. B. Because the Epistle to the Church of Smyrna, Apoc. II. 10. foretells, that this Church should have Tribulation ten Days or Years, which has been supposed to be a Duration peculiar to the 10 Years Persecution under Diocletian; it has been thence farther supposed, that this Epistle, and by Consequence the other Six, are typical, and belong to seven future States of the Christian Church. Now all this stands almost upon no Foundation at all. This Church of Smyrna was persecuted under her Angel or Bishop Polycarp, who was there burnt alive, A.D. CXLVII. And since that Persecution ended there with the Death of Polycarp, as the Acts of his Martyrdom, §. 1. inform us; and since the Persecution probably began upon the last Sickness of Adrian, which made him adopt Antoninus Pius for his Coadjutor and Successor, between 9 and 10 Years before, or at the Beginning of A. D. 138. there is no Manner of Occasion for the foregoing Supposals. This was that fore 10 Years Persecution which is foretold, Chap. III. 10, and from which the Church of Philadelphia was there promised to be preserv'd. Accordingly we have no Evidence that this fore Persecution particularly affected Philadelphia, any farther than this, that when some of that Church came to Smyrna they suffered there. §. 19. This was also that Persecution, when Justin Martyr presented his Apology to this Emperor Antoninus Pius, and probably 9 or 10 Years before Polycarp was burnt, or A. D. 138. And by the Way, This Prophecy thus accurately fulfilled, by taking a Day for a Year, is a strong Attestation to that Sense of this Word in the rest of this Book.

IV.

The Visions contained in the Book of the Revelation were seen by St. John in the Isle of Patmos, A. D. 96. six and twenty Years after the Destruction of Jerusalem.

That

That these Visions were seen in the Isle *Patmos*, when *St. John* was banished thither for his Preaching the Gospel, is his own express Affirmation, and so cannot be question'd by any. *I John, who also am your Brother, and Companion in Tri-* Apoc. i. 9, 10.
bulation, and in the Kingdom and Patience of Jesus Christ, was in the Isle that is called Patmos, for the Word of God, and for the Testimony of Jesus Christ. I was in the Spirit on the Lord's Day, and heard behind me a great Voice, as of a Trumpet, &c. And that his Banishment thither was at the Time here specify'd, excepting *Epiphanius*, is the unanimous Voice of Antiquity, and has the general Suffrage of Chronologers, both Papists and Protestants. I shall only mention such Testimonies as are earlier than * *Epiphanius*; *Irenæus*, and *Eusebius*, and *Epiphanius's* Contemporary *St. Jerom*; and I observe withal, that the Assertion of *Epiphanius* supposes that *Claudius* persecuted the Christians, and banish'd them into remote Islands, which no Historian says a Syllable of; and that he, in a Manner, contradicts himself, by saying at the same Time that *St. John* was 90 Years of Age when he return'd from *Patmos*, in the Days of *Claudius Cæsar*; whereas all the Ancients

* Μετά τῆς ἐννήκοντα τῆς ἡμετέρας ζωῆς, μετὰ τῆς αὐτοῦ αἰῶνος τῆς Πάτμου ἐκβλήθη, τῆς ἐν Κλαυδίου γερουσίας Κλαυδίου. After ninety Years of his Age; after that his Return from *Patmos*, which happened under *Claudius Cæsar*. *Epiphanius*. Hæres. 51. Sect. 12. Αὐτὸν δὲ προφητεύσαντα ἐν γερουσίᾳ Κλαυδίου Κλαυδίου ἀναστὰς ὅτι ἐν τῇ Πάτμῳ ὤψατο. He prophecy'd early, in the Time of *Claudius Cæsar*, when he was in *Patmos*. Hæres. 51. Sect. 33.

Δομντιανὸς μετὰ Νέρωνος δεύτερος Ἰερωνίμους ἰδὼς, καὶ ἰδὼν τὸν Θεὸν γὰρ Ἀποκάλυψιν ἐν Πάτμῳ τῇ ἡμέρᾳ περιώρισεν, ἰδὼν τὴν ἀποκάλυψιν ἰδὼν, ὡς ὁ ἄγιος Εἰρηναῖος φησὶ: Domitian was the second after *Nero* who persecuted the Christians, and banished *John the Divine* and *Apostle* into the Isle *Patmos*, where he saw the Revelation; as *St. Irenæus* says. *Eusebii Chron. Edit. Scalig. p. 66.*

Quarto decimo Anno, secundam, post *Neronem*, Persecutionem moventem *Domitiano*, in *Patmos Insulam* relegatus [*Johannes*] scripsit *Apocalypsin*; quam interpretatur *Just. Martyr* & *Irenæus*. When *John* was banished into the Isle *Patmos*, in the 14th Year of the Reign of *Domitian*, when he stirred up a Persecution that was the second to that under *Nero*, he wrote his Revelation; which was explained by *Justin Martyr*, and *Irenæus*. *Hieronym. Catal. Script. Eccles. c. 9.*

agree that he could not be so old till the Days of *Domitian*, about 40 Years afterward. So that *Epiphanius's* Testimony, in this Case, is too weak to bear any Weight at all. But that which makes this Proposition so near to a Certainty, is the Expressness of *Irenæus's* Testimony, who lived in the next Age; who had been a frequent Auditor of those who had conversed with *St. John* himself; and who was so particularly inquisitive about this Book of the Revelation, that he nicely examin'd into the different † Copies of it, and disputes very frequently from it in his famous Work still extant. This most Authentick Witness, I say, expressly informs us, as of a Thing then commonly known, that the § *Apocalypse was seen by St. John, a little before his Time, at the End of the Reign of Domitian*. Now because *Domitian* did not dye till September, A.D. 96. we may justly place the Time of *St. John's* seeing these Visions the very same Year, just twenty six Years after the Destruction of *Jerusalem*. And this Chronological Character from *Irenæus* is the more to be depended on, because it so exactly agrees with the Testimonies of some ancient Heathen Historians, refer'd to by * *Eusebius*, who particularly observe that this Persecution (under which *St. John* was banish'd into *Patmos*, and saw the Revelation there) did chiefly, if not solely belong to the 15th or last Year of *Domitian*, and the Con-

† Τάτων δὲ αὐτὸς ἐχόντων, καὶ ἐν πάσι τοῖς σπουδαίοις καὶ ἀρχαίοις ἀντιγράφοις τὸ ἀριθμὸν τέσσα κκκς: This Number 666, standing thus, and being in all the accurate and ancient Copies. Iren. advers. Hæres. l. 5. c. 30. in init.

§ Οὐδὲ γὰρ πρὸ πολλῶν χρόνων ἐπαύθη, ἀλλὰ σχεδὸν ἐν τῇ ἡμετέρῃ γενεᾷ. πρὶν τῷ τέλος Διοκλητιανοῦ ἀρχῆς: For the Revelation was seen not very long ago, but almost in my Life-time, at the End of the Reign of Domitian. Ibid. paulo infra.

* Εἰς τοσούτοις δὲ ἔργα πρὸς τὴν διδασκαλίαν ἢ τῆς ἡμετέρας πίστεως διδασκαλίαν διέλαμπεν, ὅς καὶ τῶν ἀπαθῶν τῶ κατ' ἡμᾶς λόγῳ συγγραφή, καὶ ἀποκάλυψις ταῖς αὐτῶν ἐκφράσις εἴητε διωγμῶν καὶ τὰ ἐν αὐτῷ μαρτύρια παραδόνται. ὅτι καὶ οὐ χροὶ ἐπ' ἀριθμῶν ἐπεσημειώθη ἐν ἑκτοὶ πεντακαιδέκῳ Διοκλητιανοῦ μετὰ πλείων ἐσθλῶν καὶ Φλαβίου Δομιτιανῶν ἐκείνωντες ἐξ ἀδελφῶν γεγονότων Φλαβίου Κλαύδιου· οὗτος τῶν ἱουδαίων ἐν τῷ Ῥώμῳ ὀπάτων, τῶς αἰς Χριστὸν μαρτυρίας ἔποιεν, αἰς τοῖς Πορτίῳ κατὰ τιμωρίαν δίδοντο. Nay so greatly did the Doctrine
fulship

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fulship of *Flavius Clemens*, i. e. to the latter End of *A. D.* 95. and to the greatest Part of the following Year 96.

There are farther *two* other Arguments for the same late Writing of this Book, which I look upon as *Demonstrations*; the first, that had this Book, wherein so much longer an Interval than 1000 Years is directly foretold before the general Resurrection and Day of Judgment, been written in the Days of *Nero*, the Apostles and first Christians could not possibly have expected them to come in their own Time; as they certainly did, till near the End of the first Century. See hereafter, Part II. Pref. Coroll. 2. The second Argument is, the Want of any one plain Allusion to, or Citation of any Part of this Book in most of the later Books of the New Testament; particularly in the Apostolical Constitutions, wherein almost all the other Books are cited, and that not seldom; but wherein the Apocalypse is never either cited or alluded to, as not extant when any of the Parts of that Book were written, which yet extend to *A. D.* 86. Whence 'tis almost certain the Apocalypse was not then written. See *Prim. Christ. Reviv'd.* Vol. III. p. 33, 34, 223, 224.

Corollary. Hence it evidently follows, that none of the Predictions contain'd in the Revelation of St. John can refer to the Times or Events before the Destruction of Jerusalem; or indeed before the Conclusion of the Reign of Domitian, when St. John saw these Visions. This is an undeniable Consequence of the two last Propositions compared together. For since it appears by the first, that these Visions are all Predictions of Things future; and by this second, that they were not seen till toward the End of the Reign of Domitian; it is clear that they cannot refer to former Times at all; much less to the Times so far preceding, as those before the Destruction of Jerusalem. And this Observation intirely

of our Faith shine at the Time already mention'd, that the Writers who were not of our Religion, did not disdain to record in their Histories both the Persecution and the Martyrdoms that then happen'd: Who also did accurately set down the Time of it, while they related that in the fifteenth Year of Domitian, among a great many others, Flavia Domitilla, Sister's Daughter to Flavius Clement, one of the then Consuls of Rome, was punished with Banishment into the Isle Pontia, as a Martyr for Christianity. Euseb. Eccles. Hist. lib. 3 cap. 18.

overthrows the very Foundations of Grotius's, and Dr. Hammond's and Mr. Thorndike's Expositions of these Prophecies. Tho' truly, if these Visions had been seen before that Destruction, the Interpretations of these, otherwise, Great Men, appear to be much too loose, inaccurate, and precarious; and too contrary to the Histories of those Times, to be at all thought of for the Genuine Meaning of this Prophecy. Nor indeed do I imagine that they will ever have any Followers in their odd, and unaccountable Notions in these Matters: The Papists themselves, whose Cause these Notions would so mightily serve, not at all appearing to agree to them; and the Occasions of such forced Interpretations being no other than some deep Prepossessions, and Prejudices which those Learned Persons brought with them, when they attempted the Understanding of this Book: as is too well known to need any particular Account in this Place: I shall not therefore take any farther particular Notice of their Expositions in the following Papers. They that desire to see that Matter more largely debated, may read Dr. More's Synopsis Prophetica, and Answer to Grotius; as also Dr. Cressner's Demonstrations of the Protestant Grounds of Interpretation of the Apocalypse, Mr. Garrett's Discourse concerning Antichrist, Chap. 3. and such other Writings as professedly treat upon that Subject, and have particularly taken those Matters into Examination. To me this Corollary seems abundantly sufficient for ever to prevent any such Fancies, as if the Revelation could relate to the Times by them assign'd; and to confine our Enquiries to the Ages since the Reign of Domitian.

V

The Scene, or Theater whereon the Apocalyptick Visions did appear, was that of the Encampment of the Children of Israel in the Wilderness; only with this Addition, that whereas they had the Tabernacle alone then built, the Temple is here frequently represented in its Place.

This will appear from a Comparison of the Words of the Prophecy, with the Description of the Camp of the Israelites in

in the Wilderness. The Encampment of the twelve Tribes in the Wilderness is thus described or order'd by Moses.

And the Children of Israel shall pitch their Tents, every Numb. i. 52. Man by his own Camp, and every Man by his own Standard, &c. throughout their Hosts. But the Levites shall pitch round about the Tabernacle of Testimony, that there be no Wrath upon the Congregation of the Children of Israel. And the Levites shall keep the Charge of the Tabernacle of Testimony. And the Lord Numb. ii. 17. spake unto Moses and unto Aaron, saying, Every Man of the Children of Israel shall pitch by his own Standard, with the Ensign of their Fathers House; over-against the Tabernacle of the Congregation shall they pitch. And on the east Side, toward the Rising of the Sun, shall they of the Standard of the Camp of Judah pitch throughout their Armies; and with him shall pitch the Tribes of Issachar and Zebulun. On the south Side shall be the Standard of the Camp of Reuben, according to their Armies, and with him shall pitch the Tribes of Simeon and Gad. Then the Tabernacle of the Congregation shall set forward with the Camp of the Levites, in the Midst of the Camp. As they encamp, so shall they set forward, every Man in his Place by their Standards. On the the west Side, shall be the Standard of the Camp of Ephraim, according to their Armies; and by him shall pitch the Tribes of Manasses and Benjamin. The Standard of the Camp of Dan shall be on the north Side by their Armies; and by him shall encamp the Tribes of Asher and Nephtali. And the Children of Israel did according to all that the Lord commanded Moses; so they pitched by their Standards, and so they set forward, every one after their Families, according to the House of their Fathers.

The Prophetick Scene is thus described by St. John.

And immediately I was in the Spirit, and behold a Throne Apoc. iv. 2. was set in Heaven; and one sat on the Throne: And he that sat &c. was to look upon like a Jasper, and a Sardine stone: And there was a Rainbow round about the Throne, in Sight like unto an Emerald. And round about the Throne were four and twenty Seats; and upon the Seats I saw four and twenty Elders sitting, clothed in white Raiment, and they had on their Heads Crowns of Gold. And out of the Throne proceeded Lightnings, and Thunder-

Thunderings, and Voices; and there were seven Lamps of Fire burning before the Throne, which are the seven Spirits of God. And before the Throne there was a Sea of Glass like unto Cristal: And in the Midst of the Throne, and round about the Throne were four Animals, full of Eyes before and behind. And the first Animal was like a Lyon, and the second Animal was like an Ox, and the third Animal had a Face as a Man, and the fourth Animal was like a flying Eagle. And the four Animals had each of them six Wings about him; and they were full of Eyes within; and they have no Rest, Day and Night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those Animals are to give Glory, Honour, and Thanks to him that sits on the Throne, who liveth for ever and ever, The four and twenty Elders will fall down before him that sits on the Throne, and will worship him that liveth for ever and ever, and will cast their Crowns before the Throne, saying, Thou art worthy, O Lord, to receive Glory, and Honour, and Power, for thou hast created all Things, and for thy Pleasure they are, and were created,

So that we see in both Cases a Throne for the Divine Majesty: The Holy of Holies in the Tabernacle or Temple in the Wilderness; and a Throne, so call'd expressly, in the Revelation; and both are to be supposed not vacant, but fill'd with the Divine Majesty; as it is particularly mention'd in the Revelation. Next to the Tabernacle in the Wilderness was the Camp of the Levites, including the Priests as their principal Part. Next to the Throne in the Revelation are the 24 Elders, like the Heads of the 24 Courses of the Priests appointed by David, to attend in their Turns upon the Tabernacle or Temple, including the several Courses themselves also. Beyond these, in the Wilderness, are the twelve Tribes of Israel, reduced into four Armies or Bodies, pitching at a convenient

* Μόρξος enim Hellenisticus bos est. Ezek. i. 10, Exod. xxxiv. 19, Numb. xiii. 17, & ubi quadragies. Μόρξος among the Hellenists signifies a Bullock in the Places now quoted, and very often elsewhere. Mede. P. 544.

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Distance, on the East, South, West, and North Sides; with each Army its particular Ensign and Standard, under so many principal Tribes, *Judah, Reuben, Ephraim, and Dan*. Each of which principal Tribes, as the Head of each several Army, according to the ancient Tradition of the *Jews*, had their own peculiar Animals display'd upon their Banners: And the same Tradition also affirms, that *Judah's* Ensign was a *Lion*; *Ephraim's* an *Ox*; *Reuben's* a *Man*; and *Dan's* an *Eagle*. And this Number and Order of the Animals, belonging to the Ensigns, is mightily confirm'd by the corresponding Situation of the four like Faces of a Cherub, mention'd by * *Ezekiel*; where *Ezek. i. 4, 6, 10. & x. 14.* that on the East was of a *Lion*; that on the South of a *Man*; that on the West of an *Ox*; and that on the North of an *Eagle*, in perfect Agreement with that ancient Tradition of the *Jews* concerning the Number and Situation of the several Standards of the Tribes in the Wilderness, and to the great Illustration of the Scene before us. For beyond the 24 Elders in the Revelation, we find these four Animals, just the same in Number and Position with those of the Ensigns in the Wilderness; and accordingly they must denote the twelve Tribes; or the *Israel* of God, in the Time of the New Testament; i. e. The Church of Christ, or more particularly the Church of the *Gentiles*, upon and during the Rejection of the *Jews*.

* Neque difficile admodum fuerit ex *Ezechielis* & *Cherubinatorum* ad invicem in ista visione posita, quam quæque *Cherubinatorum* facies mundi plagam respexisset colligere. Quippe cum *Ezechiel* † converso ad septentrionem vultu, *Cherubinos* quasi obviam sibi prodeuntes conspiceret, certe quæ tum ei è regione obversabatur anterior erat, & directa *Cherubinatorum* facies; nimirum *HOMINIS*, eoque *Hominis* facies *Austrum* spectabat. Unde sequitur quæ eidem *Ezechiel* ad † dextram fuisse dicitur *LÉONIS*, Orientem, quæque ei † ad sinistram *BOVIS*, Occidentem, *AQVILINAM* denique faciem spectasse *Aquilonem*. Nor will it be very hard to gather from the mutual Situation of *Ezekiel*, and of the *Cherubin* to one another, in this Vision, which Point of the Compass each Face of the *Cherubin* respected: For whereas † *Ezekiel*, when his Face was turned toward the North, saw the *Cherubin* coming to meet him; 'tis plain the Face which was over-against him, was that directly before the *Cherubin*, i. e. the Face of a *MÂN*, and looked Southward; whence the Face on *Ezekiel's* Right-hand, or of a *LION* looked Eastward, that on his Left-hand, or of an *OX* looked Westward, and that of an *EAGLE* Northward. Mede Comment. *Apocalypst.* p. 542.

† *Ezek. i. 4.*

† *Verf. 10.*

† *Ezek. i. 4.*

F

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[For it is very easy to observe, that as the *Stile* of *St. John* in the *Revelation* is commonly taken from the old *Prophets* of the *Jews*; so is the *Christian Church* represented by the *Jewish*; and agreeably the *Enemies* of the *Christian Church* represented under the *Names* of the *Enemies* of the *Jewish Church* under the *Old Testament*.] And as in general this *Situation* of the several *Parts* of the *Scene* or *Theater*, in the *Revelation*, agrees exactly with that in the *Wilderness*; only changing, upon *Occasion*, the *Tabernacle* for the *Temple*; so do the other *Characters*, *Expressions*, and *Circumstances* suit also. The *Elders* not only agree in *Number* with the *Heads* of the *Courses* of the *Priests*, 24. in both *Cases*; but they are *cloathed* in *White*, as the *Priests* were; and they wear *Crowns* also; which, tho' it be an additional *Honour*

- Exod. xix. 6. above the *Priests* under the *Old Testament*, yet is it agreeable
 1 Pet. ii. 9. to the *Promises* there, and in the *New Testament*, that the
 Apoc. i. 6. *Priests* should at last be *Kings* also, or be a *Royal Priesthood*
 & v. 10. unto *God*. The seven *Lamps* are here before the *Throne*, as
 Exod. xxv. the *Candlestick* with seven *Lamps* was before the most *Holy*
 31, 32, 37. Place in the *Tabernacle*; and the *Sea* of *Glass*, like unto
 2 Chron. iv. 30 *Chrystal*, plainly answers to the great *Molten Sea* in the *Tem-*
 Zech. iv. 2. *ple* of *Solomon*. And agreeably to this *Scene* or *Theater* of
 2 Chron. iv. 2, 3, 4. the *Tabernacle* or *Temple*, do we every-where find the *Visi-*
 ons and *Representations* all along the *Prophecy*. As where
 Apoc. vi. 9. the *Souls* of the *Martyrs* cry out from under the *Altar*. Where
 Apoc. viii. 3. the *Angel* stands upon the *Golden Altar* which is before *God*,
 Apoc. ix. 13. and offers *Incense*. Where a *Voice* is heard from the *four*
 Apoc. xi. 1, 2. *Horns* of the *Golden Altar* which is before *God*. Where the
Temple is to be survey'd, and the *inner Court* thereof to be
 measured; as being pure and clean; but the *outer Court* to be
 rejected, and deliver'd to the *Gentiles* to be troden under foot by
 Ver. 19. them. Where the *Temple* is said to be opened in *Heaven*, and
 & chap. xiv. the *Ark* of the *Testimony* seen therein, and *Angels* coming out of
 15, 16, 17. it with *Vials* of *Wrath*. Where the *Harpers* are tuning a
 Apoc. xv. 2. *Hymn* of *Praise* on the *Brink* of the *Sea* of *Glass*, or of the
Molten Sea of the *Temple*. Where, lastly, to name no more
 Apoc. xvi. 17. *Instances* in a plain *Case*, a great *Voice* proceeds from the *Tem-*
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ple of Heaven, from the Throne, saying, it is done; and concluding the main of the sad Visions of this Book. But it will be here much to our present Purpose, to observe the Business and Employment of the four Animals, and the twenty-four Elders in the present Scene. And this we may easily understand, by the clear Account of it, given us at the Conclusion of the fourth Chapter; viz. They are a Sort of *Divine Chorus*, prepared to praise and celebrate the great and most glorious Mysteries of God's Providence, in the principal Dispensations and Manifestations of it, foretold in this Book; and this in a most regular Manner, and agreeable Harmony. The 24 Elders, according to the Nature of their Sacred Function, going before the four Animals, or Body of the Faithful, in the Christian Church; and guiding them in their several humble, solemn, and devout Adorations; and singing before them divine Hymns of Praise and Thanksgiving to the Almighty, and to the Lamb, upon all the grand Occasions presented to them. And the four Animals saying joyful *Amens*, and confirming all with their solemn Adorations also: And it deserves particularly to be remarked, that agreeably to the Description of the Office and Nature of this Divine Chorus here, we afterward meet with the Exercise of it, upon all suitable Opportunities, in the rest of the Prophecy afterwards: Only it must be taken Notice of, that sometimes the Hymns of Praise are ascribed not to the 24 Elders and 4 Animals themselves, but either to those Angels that surrounded them; or to those which were supposed actually in Heaven already, and thence to praise God for his Providence; and once to those who were deliver'd from the Dominion of Antichrist, and so themselves praise God for such their Deliverance, and for the Hopes of the larger spreading of his Son's Kingdom. The particular Reasons of which Variations I shall not here stand to enquire into; but only in general esteem them all, in common, as plain Characters of *extraordinary and eminent Dispensations of Providence*, for the weakening of the Enemies of Christ, and the advancing of his Kingdom in the World.

Apoc. v. 8 &c.
& xi. 16, 17,
18. & xix. 4.

Apoc. vii. 11,
12.

Apoc. xii. 10,
11, 12.

Apoc. xv. 2,
3, 4.

Corollary. Since these Sacred Hymns are such notable *and* *Characteristicks* of the greatest Triumphs of Christ, or of the most signal and happy Mutations foretold in this Book: It will be here not improper to take Notice of them all particularly, and that at present (before we have stated the Series of the several Visions) in that Order in which they lye in the Book itself; that so hereafter, when we have proposed our Interpretation of the several Prophecies, we may have Recourse to these grand Characters of the main and most glorious of the happy Providences; and see whether, according to that Interpretation; they do belong to the Principal of them all along, as they certainly ought to do.

The first Hymn therefore in Order, is that upon Occasion of Apoc. v. 8, &c. the Lamb's obtaining the great Privilege of opening the seal'd Book, or of knowing and revealing the deep and hidden Mysteries therein contain'd. The second Hymn is upon Occasion of the Apoc. vii. 11, Deliverance and Exaltation of the innumerable Company with 12. Palms in their Hands; and is not, as the former, sung by the 24. Elders, and the 4 Animals themselves, but by a Chorus of the Angelick Host that surrounded them. The third Hymn is Apoc. xi. 16, upon the Sounding of the seventh or last Trumpet, when the 17, 18. Kingdoms of this World are declared to be become the Kingdoms of our Lord, and of his Christ, and that he is to reign Apoc. xiii. 10, for ever and ever. The fourth Hymn or Form of Exultation is 11, 12. a Voice in Heaven, upon the Ejection of the Dragon thence, when the Man-child lately born was caught up to God, and to Apoc. xv. 2, his Throne. The fifth Hymn is of those who had conquered the 3, 4. Beast, and his Image, and rejoiced to see the Commencement of Christ's Kingdom, and to find the Vials approaching, which would gradually destroy all the Remainder of Christ's Enemies, and compleat the Intireness of his Kingdom; and seems parallel to the Occasion of the third Hymn above-mentioned. The sixth Apoc. xix. 1, 7 and last Hymn is upon the Occasion of the final Destruction of Babylon; when the Kingdom of Christ is compleated, and the Marriage of the Lamb ready to be celebrated; and, excepting the first, seems to be the most universal, and most solemn of all the rest; and exactly suitable to that biggest Occasion, the Concluding

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cluding and victorious Triumph of Christ over all his Enemies, and the Establishment of his sole and universal Kingdom in the World for ever.

VI.

The Prophetic Part of the Revelation of St. John contains the most remarkable Revolutions and Mutations relating to the *Roman Empire*, and the Christian Church therein contain'd, from the Days of St. John, till the setting up of Christ's Kingdom, and the Day of Judgment.

That the Revolutions and Mutations referr'd to in this Book, must be not small and inconsiderable, but great and concerning, nay, generally the principal of the several Ages, common Reason will make us allow, and every one of course does naturally expect; so that I shall not need to produce any farther Proofs of it; and the bare View of the ensuing Particulars will hereafter discover the same all along from the Loftiness of the Prophetic Expressions on all Occasions: And that the Series of the Apocalyptic Visions begins so early, and reaches so far, is clear from the Arguments following.

1. The Original Date, or *Eposha* of these Visions, as we have already noted, is express in the Visions; and from St. John's own Words, the Events were to begin immediately upon the seeing of the Visions themselves, for they were Things which *must shortly* come to pass: Those are pronounced blessed Apoc. i. r. & who search into and understand this Prophecy, because the xxii. 6. Time is affirmed to be *at hand*. Nay, what is particularly remarkable, the Visions are directly order'd *not to be seal'd up*, Apoc. i. 3. because the Time is again expressly affirm'd to be *at hand*. And if all these repeated Assurances be not sufficient to persuade us that the Prophecy was very soon to begin to be fulfilled, I do not easily know what Expressions can be sufficient in such a Case.

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2. This same Original Date or *Epocha*, is evident from the Nature of several of the Visions themselves. The first Seal
 Apoc. vi. 1. introduces our Saviour on a *white Horse*, beginning his Conquests over his Enemies. The Courts of the Temple, resembling the States of the Church, begin with the *inner Court*
 Apoc. xi. 1. wherein the Temple itself stood; and take their Rise from the Holy of Holies, or the Throne itself; and that *inner Court* therefore must represent the purest State of the Christian Church
 Apoc. xii. 1. at its first Beginning. And the *Woman with Child* is evidently an Emblem of the earliest and primary Pains and Struggles, with which the first Propagation and Settlement of the Christian Church were to be attended, before its prevailing over the World.

3. The same Original Date or *Epocha*, is evident from the double Change, at least in the Form of the *Roman Government* then to come, 'ere the *ten Kingdoms* were to arise; and from the great Power and Dominion of the Dragon himself, and his Persecution of the *Woman with Child*, long before the Rise of those *ten Kingdoms*. For since History informs us, that the Rise of those ten Kingdoms was in the fifth Century,
 Apoc. v. vii. 9, 10, 11. it is thereby evident that a considerable Part of this Prophecy must have been over before that Time; and so it must have had its original Date, as early as is here assigned by us. And that the last Period of this Prophecy will not be till the setting up of Christ's Kingdom, and the Day of Judgment, the remaining Arguments will as certainly demonstrate. For,

4. The very Entrance of the Prophecy shews its great End and Period. *Behold he cometh with Clouds, and every Eye shall see him, and they also who pierced him: And all the Tribes of the Land shall mourn because of him; even so, Amen. q. d.*
 Apoc. i. 7.

This is the Scope and End of the Series of the Visions of this Book; this is their common Conclusion and Period; the Coming of our Saviour in the Clouds of Heaven to set up his glorious Kingdom in the World; and particularly to convert the *Jews* who crucify'd him.

5. This same End is also evident from the Nature of several of the Visions themselves. The Conclusion of the *sealed Book* as well represents our Saviour on a *white Horse*, completing
 Apoc. xix. 11.

pleating and finishing his Conquests, as we saw the Entrance of it introduced him in the same Manner to begin them. *The outer Court troden down by the Gentiles,* reaches till the Time Apoc. xi. 2. of the Cleansing of the Sanctuary, on the Commencing of Christ's Kingdom: And the Stay of the *Woman in the Wilder-* Apoc. xii. 6, *ness* comes down to the same Time. Now 'tis plain, that we 14. are not yet at these Points of Time. And therefore, since a considerable Part of the Revelation belongs to the Interval after that Time, it must follow, by all Accounts, that the Apocalypse cannot reach much short of the End of the World, and the Day of Judgment.

6. This is evident from those Prophecies of Daniel, which run parallel with this Book; they plainly terminating at the final Setting up of Christ's Kingdom, and its Conclusion at the Day of Judgment. *I beheld, says Daniel, till the Thrones* Dan. vii. 9, 10. *were set, and the Ancient of Days did sit; whose Garment was white as Snow, and the Hair of his Head like the pure Wool; his Throne was like the fiery Flame, and his Wheels as burning Fire. A fiery Stream issued, and came forth from before him; Thousand Thousands minister'd unto him, and Ten Thousand Times Ten Thousand stood before him; the Judgment was set, and the Books were opened.*

7. This is most of all evident from the Conclusion of the Book itself; which ends with the most particular and solemn Description of the Day of Judgment that is in the whole Bible, and makes that conclude the Series of its Prophecies. *And I saw a great white Throne, and him that sat on it; from* Apoc. xx. 11, *whose Face the Earth and the Heaven fled away, and there was* Ec. *found no Place for them. And I saw the Dead, small and great, stand before God, and the Books were opened; and another Book was opened, which is the Book of Life: And the Dead were judged out of those Things which were written in the Books, according to their Works. And the Sea gave up the Dead which were in it, and Death and Hades delivered the Dead which were in them; and they were judged, every Man according to their Works. And Death and Hades were cast into the Lake of Fire; this is the second Death. And whosoever was not found written in the Book of Life, was cast into the Lake of Fire.*

Corollary.

Corollary. Hence we may observe the great Error of those who would apply all the Revelation to the most early Ages of the Church; and of those who would apply it all to the latest Ages of it; and that commonly on both Sides, in order to the excusing the past and present Ages from being concerned; it being equally plain that both Sides are alike mistaken, and are alike remote from the true Meaning of this Book.

VII.

The general Partition of the Prophetic Part of this Book of the Revelation is into two main Branches; the former contained in a *Sealed Book*, and the latter in an *Open Codicil*. The former including Seven Seals, or *Sealed* and hidden Prophecies; the latter containing several *Open* and clear Ones.

This general Partition of the Book of the Revelation seems to me evident by the Comparison of the fifth and tenth Chapters together, so far as they relate to this Matter; which therefore I shall first intirely set down, and then endeavour to explain and illustrate more particularly.



Sealed

Sealed Book.

CHAP. V.

AND I saw in the Right-hand of him that sat on the Throne, a Book written within; and on the Back-side seal'd with seven Seals.

2. And I saw a strong Angel proclaiming with a loud Voice, Who is worthy to open the Book, and to loose the Seals thereof?

3. And no Man in Heaven, nor in Earth, neither under the Earth, was able to open the Book, neither to look thereon.

4. And I wept much because no Man was found worthy to open, and to read the Book, neither to look thereon.

5. And one of the Elders saith unto me, Weep not: Behold the Lion of the Tribe of Judah, and the Root of David, hath prevailed to open the Book, and to loose the seven Seals thereof.

6. And I beheld, and lo, in the midst of the Throne, and of the four Animals, and in the midst of the Elders stood a Lamb, as it had been slain; having seven Horns, and seven Eyes, which are the seven Spirits of God, sent forth into all the Earth.

7. And he came, and took the Book out of the Right-hand of him that sat upon the Throne:

Open Codicil.

CHAP. X.

AND I saw another strong Angel come down from Heaven, clothed with a Cloud, and a Rainbow was upon his Head, and his Face was as it were the Sun, and his Feet as Pillars of Fire.

2. And he had in his Right-hand a little Book open: And he set his right Foot upon the Sea, and his left Foot on the Earth.

3. And cried with a loud Voice, as when a Lion roareth: and when he had cried, seven Thunders uttered their Voices.

8. And the Voice which I heard from Heaven spake unto me again, and said; Go, and take the little Book that is open in the Hand of the Angel which standeth upon the Sea, and upon the Earth.

9. And I went unto the Angel, and said unto him, Give me the little Book. And he said

unto me, Take it, and eat it up; and thy Belly shall not be bitter, because it is given thee. And I took the Book, and ate it, and it was in my Mouth as a Book of Honey.

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8. And

8. And when he had taken the Book, the four Animals, and four and twenty Elders fell down before the Lamb, having every

one of them Harps and golden Vials full of Odours, which are the Prayers of Saints.

9. And they sung a new Song, saying, Thou art worthy to take the Book, and to open the Seals thereof; for thou wast slain, and hast redeemed us to God by thy Blood out of every Kindred, and Tongue, and People, and Nation:

10. And hast made us unto our God, Kings and Priests; and we shall reign on the Earth.

ter, but it shall be in thy Mouth sweet as Honey.

10. And I took the little Book out of the Angel's Hand, and ate it up; and it was in my Mouth sweet as Honey, and as soon as I had eaten it, my Belly was bitter.

11. And he said unto me, Thou must prophecy again before many People, and Nations, and Tongues, and Kings.

This general Partition of the Prophetic Part of the Book of the Revelation has been in some Degree distinguish'd and stated by Mr. Mede, and it is commonly allow'd by the rest that follow him in general. But because they have not enough examin'd into the true Import of these two distinct Systems of Prophecy, nor, I think, rightly stated their proper Limits, Object, and Difference in particular, I shall attempt to supply those Defects, and to shew the exact Bounds of each System, the Reason of their Distinction, and the Object to which they relate, under the following Observations; which will particularly deserve the Reader's careful Consideration; since the Mistakes hereto belonging, seem to me to have been a great Occasion, why not a few Visions have been hitherto misunderstood by even Mr. Mede himself, and the best Commentators who have followed him.

1. The Sealed Book, *ἡ βιβλίον τῶν σφραγισμένων* *ἐν τῷ βιβλίῳ*, contains the seven Seals; and by Consequence the seven Trumpets, which are the Contents of the seventh Seal; and the seven Vials, which (as shall be proved hereafter) are the Contents of

of the seventh Trumpet; and seven Thunders also, which may be call'd an Appendage to the sixth Trumpet. In short, it contains all the Prophetic Visions that go successively by Sevens; the seven Seals, seven Trumpets, seven Thunders, and seven Vials. And collaterally with the seven Trumpets, this *sealed Book* contains withal a large Account of the State of the undefiled Worshippers of God, during all that Period of the Trumpets; with the Exposition of the Prophecy concerning the Whore of *Babylon*. This I take to be the Contents of the *Sealed Book*, whose *Apparatus* is contain'd in the 4 and 5th, and itself in the 6, 7, 8, 9th, Part of the 10th, and in the 15, 16, 17, 18, and 19th Chapters of this Book. And tho' the Remainder of the Prophecy may properly be reduced to the same *Sealed Book*, yet because it is beyond the Period of the Seals, I would rather call it an *An Appendix to the Sealed Book*, than any Part of the Book itself; and conclude the *Sealed Book*, in a strict Signification, at the End of the 19th Chapter, which looks most naturally like a Conclusion of it.

2. The Open Codicil, or little Book, *Βιβλακιδιον Ἀνοικυμιον*, includes these several Prophecies or distinct Visions. (1.) That of the two Courts of the Temple. (2.) That of the two Witnesses; with a remarkable Insertion concerning the general Importance of the seventh Trumpet, and its sudden Succeeding to the Ascension of the Witnesses, for the Connexion of the Visions in this *Open Codicil* with those in the *Sealed Book*. (3.) That of the Woman with Child, and after her Delivery nourished in the Wilderness. (4.) That of the Beast with seven Heads and ten Horns. (5.) That of another two Horned Beast, like a Lamb. (6.) That of an Image of the Beast. To all which is added a *short Account* or *Epitome* of the State of the Undefiled, running parallel with the several Stages of this Codicil, and exactly corresponding with the larger Account of the same in the *Sealed Book*, of which we have already made Mention, as will appear hereafter. These I take to be the only Contents of this Open Codicil, and to be contain'd wholly in Part of the 10th, which is its *Apparatus*, and in the 11, 12, 13, and 14th Chapters of this Prophecy.

3. The general Reason of this Partition of the several Visions into two such distinct and collateral Branches or Systems, as the *Sealed Book* and *Open Codicil* are, seems to me like that of different Chronological Series, for the different Kingdoms of the World in a general View of that Science; or rather like the different Series of the four Gospels, in the Harmonies of the Evangelists. That so collateral Prophecies which belong'd to the same Times, might more distinctly and undisturbedly be continued down together, from the same general *Epochea*, to the same general Conclusion, i.e. from Christ's first to his second Coming; or, more exactly, from the seeing of these Visions by St. John, at the End of Domitian's Reign, till the general Judgment. And the same is in good Measure to be said of the several Kinds of the Visions in the *Open Codicil*, which commonly relate to the same Times, but to different Events and Things therein; and are therefore represented in so many different Ways to prevent Confusion, and to distinguish carefully between contemporary States of Things, which are in themselves really different.

4. The Reason why the former is called *Biblos*, and the latter *Apocryphus*. The one a *Book*, or *Codex*; the other, a *little Book*, or *Codicil*, is plain in itself; because the former is really near thrice as large as the latter, as we have already seen; which is also the Proportion of the Prophet *Esdra's* five last Visions, which were to be conceal'd, to the two first which were to be published openly to all. See *Authentic Records*, p. 109, 110. And this certainly is a sufficient obvious and evident Reason; and yet, by what unhappy Fate I know not, it has not, I think, been taken Notice of by any; no, not by Mr. Mede himself, or his Followers. Nay, what is more strange, as we shall see hereafter, His and Others placing of the Vials, and their Interpretations of them also, depends very much on the contrary Supposition; and imply that the *Apocryphus* is larger than the *Biblos*, or the small *Codicil* bigger than that *Codex* to which it is annex'd; which certainly is not a little unaccountable.

See *Jurieu*. l. i. c. iv. & viii. 5. The Reason why the former is stiled a *Sealed Book*, and the other an *Open Book*, seems also pretty evident in the Contents

tents of each of them. For as the *Sealed Book* has none of its Prophecies explained to us, as the *Open One* has; so the Contents of the *Sealed Book* are much obscurer, and more difficult than those in the *Open One*; as 'tis easy to see upon the Parallel. And this is agreeable to Dr. *Allix's* Opinion, who believes the *Sealed Book* to be so call'd, because it contained Things that had been foretold, but had been so obscurely spoken, that they could not be understood but by the Help of a new Revelation. But the chief Circumstances of that Kind which distinguish the *Sealed Book* from the *Open Codicil*, and give the fullest Account of the Reason why the one is stiled a *sealed Book*, and the other an *Open One*, are the exact Durations of the several Visions distinctly set down and connected together in the *Open Codicil*; but either wholly omitted, or at least not connected together in the *sealed Book*. Thus in the *Sealed Book* we find no other Durations of any of its Judgments and Visions, but that the *Locusts* should continue to torment Men *five Months*, and this twice set down; and that the four Angels were let loose from *Euphrates* to slay the third Part of Men for *an Hour, and a Day, and a Month, and a Year*; where still there is a great Obscurity, in that there is no Connexion express'd between one Duration and another: Thus, if the *five Months* twice set down be taken, as I think they may possibly be, and that separately also, we have yet no Hint that the one ends, when the other begins, or how long an Interval was to be between them: Neither is there any Hint, that the Commencing of the *Hour, and Day, and Month, and Year*, is to be at the Conclusion of the latter of the fore-mentioned Numbers; nor that the Trumpet, to which they belong, should begin and end with that Duration. This Darkness and Obscurity there is in the Numbers of the fifth and six Trumpet, which are the only ones through all the Sevens, the Seals, Trumpets, Thunders, and Vials, that have any Numbers belonging to them at all: And if those be still so obscure, what Degree of Obscurity must the rest be suppos'd to have as to this Matter, which have not a Syllable of the Dates, and the Durations of each Interval?

Apoc. c. xvii.

Apoc. ix. 5, 10.

Ver. 15.

And therefore how agreeably may this be called a *Book sealed*? But then if we come to the *Open Codicil*, we find the Case quite different, and the Date and Duration of each Vision is almost always included therein; frequently in express Numbers; and, when not so, in clear Types implying them; and all usually so exactly connected together, that the intire Duration, both of the several Parts, and of the whole Series, may be readily understood. Thus the *first* Prophecy in this *Open Codicil*, of the two States of the Church represented by the *Two Courts of the Temple*, determines the Duration of the last by an explicate Number; for the *Outer Court* is expressly said to be *given to the Gentiles, to be troden under Foot by them 42 Months*; representing the Antichristian State of 1260 Years. Thus the *second* Prophecy in this *Open Codicil*, of the *two Witnesses prophesying in Sackcloth*, directly tells us they were to do so for 1260 Days. Or that those two eminent Bodies of Men, who publickly bear their Testimony against the Antichristian Worship, should do so in a low and afflicted Condition for 1260 Years together; i. e. during its intire Duration, as we shall see presently. Thus the *third* Prophecy in this *Open Codicil* of the *Woman*, first with *Child*, and after the Child's Birth *nourished in the Wilderness*, includes both Periods; and by the Type of a Woman with Child, intimates the former State to be 40 Weeks, or 280 Days; and by express Words assures us, the latter is to be 1260 Days. So that here we have the State of the primitive Church struggling to settle Christianity in the Throne of the *Roman Empire* for 280 Years; and the same Christian Church driven into the Desert, and nourish'd there by Providence in Obscurity and Affliction for 1260 Years together, sometime afterwards, i. e. again, during the whole Tyranny of the Antichristian Powers. Thus the *fourth* Prophecy in this *Open Codicil* of the Tyranny of the *Beast with seven Heads and ten Horns*, shews its Duration by an express Number; assuring us, that he is to *make War with the Saints, and to prevail against them for 42 Months*; or the very same Duration we have often mention'd already; shewing, that the Over-bearing an Antichristian Tyranny

PART I. *Revelation of Saint John.*

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ny of the 10 Idolatrous Kingdoms of the *Roman Empire* over the Church, was to last 1260 Years. The *fifth* Prophecy in the *Open Codicil* of the *Two-horned Beast*, or *False Prophet*, has not indeed any Numbers or Types in it. But the Reason is plain, that it needed none; not so much because he is described as a mighty Companion of the former Beast, that the same Numbers might seem sufficient for both; as, because his Duration had been already stated by *Daniel* at a *Time, Times, and a Division of Time*, or at three Prophetic Years and an half. For we shall shew hereafter that *Daniel's Little Horn* is the same with this *second Beast*, or *false Prophet* in *St. John*. So that we plainly see, that the Duration of the Antichristian Dominion of the first Beast is 1260 Years, as well as that of his intimate Friend the second Beast, tho' beginning at different Times. The *sixth* Prophecy in the *Open Codicil* of the *Image of the Beast*, if it may not rather be esteem'd an Addition to the last mention'd Prophecy, than a new one distinct from it) has not indeed particular Numbers, nor Types to supply their Place. But then the Rise of this Image is so clearly determined to be some considerable Time *after* the Rise of the *Two-horned Beast*; and his End to be very little *before* the utter End of the former Beasts, that there was little Need to set down any distinct Numbers for him. And then, as to the remaining Branch of this *Open Codicil*, the Epitome of the State of the *Undefiled*, during all the Events, from the Beginning of Antichrist till his Destruction, it ought not to be supposed to stand in Need of distinct Numbers; both because it is entirely contemporary with both Beasts, and therefore their Numbers suffice for it; and because this being only an Abridgement of a larger Account in the sealed Book, it was not proper to expect that additional Exactness here; but to leave this Epitome to be judg'd of, and determined by that large and parallel Discourse on the same Subject. But indeed, since both this *shorter* and *larger* Account of the State of the *Undefiled*, does all along correspond with the other Prophecies, from the Beginning of the Trumpets till their Conclusion *there*; or, which is almost the same Space, from the Rise

Ver. 12. &c.

& Chap. xix.

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Dan. vii. 25.

Lem. 10. in

fra.

Apoc. xiii. 14.

15.

Apoc. xiv. 9.

Apoc. xiv.

See Prop. 141.

infra.

Rise of the two Beasts till their utter Destruction *here*; the right Stating of those Periods, which have Characters of their own, cannot but sufficiently direct us to the right Stating of these collateral and contemporary ones also.

6. As to the Object of these two different Systems of Prophecy, the *Sealed Book* and the *Open Codicil*, Mr. Mede and Dr. More after him, suppose it to be double, and that the former contains distinctly *Res Imperii*, or *Secular Affairs*; and the latter as distinctly *Res Ecclesie*, or *Ecclesiastical Affairs*: or in other Words they suppose that the former contains properly the Fates of the *Roman Empire*, and the latter as distinctly the Fates of the *Christian Church*. But how to make out this Distinction of Objects either from any particular Characters inserted into either of them, or from the Observation of the particular Matters included in each of them, I confess I cannot tell: Neither do I see how it is wholly consistent with their own Scheme; since they make the first Seal to be the Commencing of our Saviour's Kingdom, spreading itself thenceforward in the World; and also allow the Virgin Company, sealed out of all the Tribes of *Israel*, or the undefiled Followers of the Lamb, [the best part of the Church of Christ] to be a Part of the *Sealed Book*; and because the *Open Codicil* was not then introduced, it was impossible to place it otherwise. Nay indeed the innumerable Company with Palms in their Hands, representing (as we shall see hereafter) the same undefiled Followers of the Lamb, when vastly more numerous towards the Conclusion of the Trumpets, ought also to be made a Part of the same *Sealed Book* for the same Reason; as is, I think, clear in the Text, tho' it was not so understood by them.

Apoc. vi. 1, 2.

Apoc. vii. 1, &c.

Ver. 11, &c.

Upon the whole therefore, I see no Reason to separate the Objects of these two Systems of Prophecy; but suppose that in common they both respect the *Roman Empire*, and the *Christian Church* therein to be contain'd.

VIII.

The General Series and Order of the Contents of the Sealed Book is this: The seventh or last Seal contains the seven Trumpets; and the seventh or last Trumpet contains the seven Vials.

That the seventh Seal contains the seven Trumpets, seems evident from the natural Sense and Coherence of the Words themselves describing it; and accordingly it is generally, and I think very justly taken for granted. *And when he had opened the seventh Seal, says St. John, there was Silence in Heaven about the Space of half an Hour, viz. during the Peoples praying without at the Time of Incense, agreeably to the known Custom of the Temple. And I saw the seven Angels which stood before God, and to them were given seven Trumpets, &c.* So that I shall not need to insist more at large on so plain a Text,

Apoc. viii. 1, 2.

Luke. i. 10.

* Tertio ait Lawenus me præsupponere septem Tubas esse Visum sigilli septimi; hoc enim vult cum ait me præsupponere *Tubas necessariam habere connexionem cum Sigillo Septimo.* Et hoc quidem verissime dixit me præsupponere; præsuppono autem, & quidni præsupponerem? Annon Grammaticum contextus sensum, quo vix alius est in Apocalypsi de rerum narratarum serie clarior & luculentior, necesse fuit præsupponi? Ad præcedentium sigillorum omnium apertionem Visum aliquod subicitur, rem sigillo significatam exhibens. Ad apertionem primi *Aspexi*, inquit, *Ecce equus albus &c.* Ad apertionem secundi *Prodiit equus rufus &c.* Ad apertionem tertii *Aspexi*, inquit, *Ecce equus niger &c.* Et sic in quarto, quinto, & sexto. Quis igitur pari ratione non credat quod septimi sigilli resignationi subicitur esse ejus sigilli Visum? Quomodo absurdum non est affirmare solius sigilli septimi; aut Visum nullum esse, aut ejus descriptionem sigilli apertioni præmitti, præter omnium sigillorum, imo Tubarum, & Phialarum morem? Cum aperisset inquit sigillum septimum factum est silentium in celo quasi per semihoram: *Et vidi septem Angelos stantes in conspectu Dei; Et datæ sunt illis septem Tubæ.* Aut hic clarum est Rem sigilli septimi describi; aut omnino latendum est nihil esse in hoc libro de ordine certi; sed quidvis cuivis pro libitu præponendum & postponendum nulla sensus Grammatici ratione habita. Hoc viderunt ex veteribus Andreas & Aretas; ex Pontificiis Lyratus, Aureolus, Ribera, Alcazar, Viegas, Cornelius a Lapide; ex nostris Junius, Graferus, Brightmannus, Naplerus, Reverendissimus Episcopus Aberdonensis, Clarissimus Alstedius: Qui omnes pro concessio habent Rem seu Visum sigilli septimi esse mysterium Tubarum. Nec

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Text, or alledge any other Arguments for the Proof of that Part of the present Proposition. But that the seventh Trumpet contains the seven Vials is not so express in its Description; nay indeed, is generally deny'd by those who have best ex-

crediderim quonquam Interpretum id unquam negaturum fuisse, nisi in visionum dispositione magis ad apparentem nescio quam interpretationis concinnitatem, quam ad naturalem & simplicem Textus Sacri mentem, respexissent. *Med. Respons. ad Lawenii Strict.* p. 684. Illud jam ostensum est in Textu disertissime haberi: neque in re tam manifesta ut cedam, ullis unquam fideculis extorquebit. p. 699. *In the third Place Lawenus says, that I take it for granted the seven Trumpets are the Vision of the seventh Seal; for this is his Meaning when he says, I take it for granted that the Trumpets have a necessary Connexion with the seventh Seal. And this indeed he says very truly, that I do take it for granted. I do certainly take it for granted. And why may I not take it for granted? Is it not necessary to do so from the grammatical Sense of the Context? Which is here as clear and evident as any other Import of the Series of the Narration in the intire Apocalypse. At the opening of every one of the foregoing Seals a certain Vision follows, and gives us what that Seal means. At the opening of the first St. John says, I looked and behold a white Horse: &c. At the opening of the second, There came out a red Horse: &c. At the opening of the third he says, I looked, and behold a black Horse: &c. And so it is in the fourth, fifth, and sixth Seals. Who is there then that can avoid believing, that what follows upon the opening of the seventh Seal is the Vision of that Seal? How absurd is it to affirm, that the seventh Seal alone hath either no Vision at all, or that the Description of such Vision comes before the opening of the Seal; without any like Example either in the Seals or Trumpets, or Vials? The Words are, When he had opened the seventh Seal, there was Silence in Heaven for about half an Hour. And I saw seven Angels standing before God; and there were given them seven Trumpets. Either it is clear that this is the Description of the Contents of the seventh Seal; or else we must be forced to confess, that there is no certain Order at all in this Book; but that we may, at our own Pleasures, put any thing before or after another; without the least Regard to the grammatical Sense of the Words. This was perceived by Andreas, and Aretas among the Ancients: And by Lyranus, Aureolus, Ribera, Alcazar, Viega, and Cornelius a Lapide, among the Papists: And by Junius, Graterus, Brightmannus, Napier, the most Reverend the Bishop of Aberdeen, and the celebrated Alstedius, among the Protestants. Who all take it for granted that the Contents or Vision of the seventh Seal is the Mystery of the Trumpets. Nor could I believe that any Expositor would ever deny it, unless in his Disposition of the Visions he hath more Regard to I know not what seeming Concinnity of an Interpretation, than to the natural and plain Intention of the sacred Text itself.—I have shew'd that this is most expressly contained in the Text; nor will Lawenus ever extort a Recantation of this Opinion from me in so plain a Case with any of his Engines whatsoever.*

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plain'd this Book: And therefore I must be obliged to prove it somewhat particularly. And it will well deserve our Pains, because so considerable a Part of the Revelation cannot be rightly understood without it; and because I think most of the grossest Misapplications of this Book in this Age, have arisen from that great and common Mistake hereto relating. And I suppose the following Arguments will be abundantly sufficient in this Matter.

1. The natural Harmony, and visible Method of the Prophetic Series in this Book, does require that we apply the seven Vials to the seventh Trumpet, as its proper and only Contents. This Observation is freely allow'd by a very considerable Adversary of this Opinion, the Learned Dr. Cressener, in these remarkable Words. "*It must, says he, be acknowledged that it would make a much fairer Shew of Concinnity, if the Prophecy of the seven Vials were included in the last Woe, or the seventh Trumpet; as the seven Trumpets seem to be included in the seventh Seal. For this would make these Visions seem to have a very orderly Dependence upon one another, from the first Opening of the Scene in the fifth Chapter, to the End of the Prophecy: Whereas otherwise these Vials seem to interfere confusedly with the Trumpets; some of them in the Time of the sixth Trumpet; and the rest of them in the Time of the seventh.*" Thus far He. And since there is not, I think, any Argument on the other Side, but what is either built on Mistakes, or particular Interpretations, which ought not in the least to be allow'd in Stating the Order of the Visions; I shall venture so far to depend on the Exactness of the Method and Order of this wonderful Prophecy, as not easily to embrace an Hypothesis which cannot be deny'd, even by its Patrons, to seem at least to dislocate and disorder them; and so render them confused and interfering one with another.

2. If the Vials are not a Part of the Prophecy of the Trumpets, and thereby become Part of the *Sealed Book*, they must then belong to the *Open Codicil*; and accordingly, it is supposed by Mr. Mede, and the rest after him. Nay indeed, if the Vials are not included in the seventh Trumpet, not only they themselves, but all that follows them to the End of the

See also Mr. Mede, p. 735. and Dr. Moore Synopf. Prophet. c. vii.

Judgments on the R.C. p. 279.

See Apoc. xvii. 1. *Apocalypse*, belongs to the *Open Codicil*, and not to the *Sealed Book*; as is accordingly not deny'd by the Assertors of that Opinion. Now this is utterly inconsistent with the Nature and Genius of the *Open Codicil*, that an *obscure* System of seven Vials, without Dates or Durations, should be inserted into it, and be torn from its proper Place in the other Series of Sevens, of which the *Sealed Book* is besides almost wholly composed, (seven Seals, seven Trumpets, and seven Thunders;) and that hereby the *Open Codicil*, or smaller Book, the *Micrologus*, becomes much bigger than the larger Book itself, the *Macrologus*, to which it belongs. Now this is so strange an Hypothesis, as is not to be tolerated; and one may justly wonder that so great a Man as Mr. Mede should make no Manner of Reflections upon it.

3. That the Vials do not begin till the seventh Trumpet, or till the Tyranny and Persecution of the ten Antichristian Powers are over, appears by that Noble Company of Victors, who at the very Beginning of the Vials, or rather before they begin, are standing in a triumphant Manner on the Sea of Glass mingled with Fire, as *Moses* and his *Israelites* after the utter Destruction of *Pharaoh* and his Host on the Red Sea; and all along the Series of the Vials sing Hymns of Praise to God, with Harps in their Hands, and acknowledge all along the Justice of his Judgments on those, who formerly had severely oppress'd them. Hear the Words of the Prophecy, and then judge whether they can belong to any Time during the overbearing Tyranny of Antichrist or not. And I saw another Sign in Heaven, great and marvellous; seven Angels having the seven last Plagues; for by them the Wrath of God is consummated. And I saw, as it were, a Sea of Glass mingled with Fire, and them that had gotten the Victory over the Beast, and over his Image, and over his Mark, and over the Number of his Name, stand on the Sea of Glass, having the Harps of God. And they sing the Song of *Moses*, the Servant of God, and the Song of the Lamb, saying; Great and marvellous are thy Works, Lord God Almighty; just and true are thy Ways, thou King of Saints: Who shall not fear thee, O Lord, and glorify thy Name; for thou only art Holy; for all Nations shall come and worship before thee; for thy Judgments are made manifest.

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4. That the Vials are the Contents of the seventh Trumpet appears also by the same Way of Reasoning, whereby it is proved that the Trumpets are the Contents of the seventh Seal; viz, Because nothing else can pretend to be so. For it is undoubted, that the seventh Trumpet is one of those three dreadful ones which are particularly stiled *Woes*, from their being vastly more afflicting, and lasting, and woful, than the four preceding: And it is equally evident that it is the *last* of them, by which God's Judgments on the Beast are to be *completed*; and therefore very probably, the most considerable of them all. Yet unless the System of the Vials be the Contents of the seventh Trumpet, there is very little that is really dreadful and woful appears therein. At its Opening, the Words are so far from woful and affrighting, that they are most joyous and comfortable. *And the seventh Angel sounded, and there were great Voices in Heaven, saying, The Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.* After which follows an Hymn of Praise due to the Almighty, for the setting up of Christ's Kingdom in the World. All which is no other than a brief and general Account of the first Commencing of our Saviour's glorious Kingdom at the first Blast of this Trumpet, together with the happy Effects which were to follow thereupon, without the least Part of the Woe, or Trumpet itself, which was afterwards to be particularly open'd in the Series of the Vials. And what is in a few Words added at the Conclusion, concerning the *Lightnings and Thunderings, and an Earthquake, and great Hail*, is so far from a full Account of this Trumpet by itself, that it indeed relates particularly to the concluding Vial; and so is a direct Connexion between this Trumpet and those Vials, as we shall observe presently.

For to say that the last Woe sufficiently answers its Character, by being the same with the last Vial, which is almost all that is, or can be said on the other Side, seems to me far from satisfactory. For (1.) Why should the third Woe, or seventh Trumpet be supposed the same with the seventh Vial? Is there any parallel Example to be found in this Book, that
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Apoc. viii. 13.
ix.

the very same Judgment shall be Part of two such distinct Kinds of Prophecies, as are the particular Trumpets, and the particular Vials? At this Rate we may make the fifth Seal the same with the fifth Trumpet, and fifth Vial, and fifth Thunder; and so of the rest; and confuse the Order and Distinction of the several Parts of this Book at our own Pleasure. (2.) Does it at all look probable that the last and concluding Woe, or Trumpet should be of no more Duration and Importance than one single Vial? Let the Impartial Reader observe with what Solemnity and Distinction the three last Trumpets or Woes are introduced in this Book: How pompous, and large, and full, the Accounts of the two former of them are therein: What a mighty Difference is made between them and any other, either Seal, or Trumpet, in this Book: And then let him read over the short, and comparatively inconsiderable Account of the several Vials, and the no Distinction of this last from the rest of them; and then let him speak freely whether he can easily imagine one of the Woes, nay the concluding Woe of all to be no other than the last Vial. (3.) Let us look upon the Exposition that is given by these very Persons of the *two former Woes*, which are our best Guides as to the Importance, and Duration of the *last* of them; and see how this will agree with their imagining it to be no other than the last Vial. 'Tis generally agreed that the first Woe relates to the Rise of the horrible Imposture of *Mahomet* with his *Saracens*, and of the terrible Miseries brought on the *Eastern* and *Western* Empires for many hundred Years together by them. 'Tis also generally agreed that the second Woe relates to the Rise and Spreading of those terrible Scourges of *Europe*, the *Turks*, and of the woful Miseries brought on it by them, and continued also for many hundred Years together; insomuch that either of these woful Trumpets taken separately, both in their Accounts in the Prophecy, and in their usual Application, seem more lasting and considerable than most of the Seals, or almost all the other Trumpets taken together: And shall the third and final Woe, or Trumpet at last, be supposed of no more Duration or Importance, than that the shorter Account of its

its Judgments should be contained in a Part of one Verse, and its larger one in only a Paraphrase on the same in four Verses Apoc. xi. 19. afterwards, without any Distinction, or Solemnity above the rest of the Vials? This seems to me highly improbable. xvi. 12-21.

5. The Vials are stiled *the seven last Plagues*, πληγὰς ἐν ταῖς ἰσχυράς Apoc. xv. 1. and thereby the *Wrath of God* is said to be *filled up*, or fully consummated; ἔτι ἐν αὐταῖς ἐπιλείσθη ὁ θυμὸς τοῦ Θεοῦ. They seem to be called the *last Plagues*, with Relation to the foregoing Plagues of the first six Trumpets, which were the *first Plagues* upon the Antichristian Beast; And when the Angel of God had solemnly denounced the *last* of the three *Woes* to the Inhabitants of the Earth under the seventh Trumpet, it is wonderfully agreeable thereto that these *last Plagues* of the Vials, whereby the Wrath of God thus solemnly denounced was to be consummated and finished, should be looked on as the proper Business of that *last woful Trumpet*. Nay indeed, if the Vials are to be esteemed distinct Judgments from the seventh Trumpet, or last Woe, I do not well see how it could be said that there were only *three Woes*, or dreadful Judgments to come after the four first Trumpets were over; since here are a Set of Vials containing woful Judgments in them, particularly specify'd, and nothing else distinct from them under the last Woe sufficient to answer such a dreadful Name, as we have before observed.

6. The Business of the third Woe or seventh Trumpet, and Apoc. xv. 5- of the seven Vials, is the very same; for the Vials are the *seven Plagues whereby the Wrath of God is to be compleated*, and so all his Enemies destroy'd. And the Business and Effect of the seventh Trumpet is the Destruction of the Remains of all the four Ty- Apoc. xi. 15. rannical and Idolatrous Empires, and the setting up the Kingdom of our Saviour. Which Effects and Consequences both of the seventh Trumpet, and of the seven Vials, being one and the same, 'tis highly reasonable that the Causes and Instruments in both Cases be supposed to be one and the same also; and that therefore the Vials be esteem'd no other than the Contents of the seventh Trumpet.

7. This

7. This is most fully confirm'd by the visible Connexion there is between the short Account of the seventh Trumpet in its proper Place, and the Account of the Introduction of the seven Vials. In the Process of the former, after a general Intimation of the Commencement of our Saviour's Kingdoms, and its glorious Consequences, and the Hymn of Praise following, we are expressly inform'd that under this Trumpet *The Temple of God was opened in Heaven, and there was seen in his Temple the Ark of his Testament*: Καὶ ἤνοιγ' ὁ ναὸς τοῦ Θεοῦ ἐν τῷ θρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ. And if we look into the Beginning of the Vials, we shall see a very plain Reason why the Temple was now opened, namely to give Passage to the seven Angels with the seven Vials. Καὶ μετὰ ταῦτα εἶδον, καὶ ἰδοὺ εἰς τὸν ναὸν αὐτῶν οὐκ ἔστιν ἄνθρωποι, καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους ἐκ τῆς κιβωτοῦ ἐκπορευομένους ἐν τῷ θρανῷ, καὶ εἶδον αὐτοὺς ἔχοντας τὰς ἑπτὰ πλῆγας ἐν τοῖς ναοῖς. And after that I looked, and behold the Temple of the Tabernacle of the Testimony in Heaven was opened; and the seven Angels came out of the Temple, having the seven Plagues. And this I take to be the proper Connexion of the Vials with the seventh Trumpet; and than which a more natural and direct one could hardly be desired. For since we find by other collateral Probabilities that the seventh Trumpet ought to contain the seven Vials; and since we find under this very seventh Trumpet *The Temple of God so plainly opened in Heaven* that the *Ark* it self might be *seen therein*; and yet no remarkable Design of such Opening there assign'd; and since wisthal we find in the Introduction to the seven Vials, almost in the very same Words, that the *Temple of the Tabernacle of the Testimony in Heaven* was in like manner opened, and that out of the Temple thus opened, do proceed the seven Angels with the seven Vials; there seems to me little Room to doubt but that one and the same Opening is refer'd to in both Places; and that by Consequence the seven Vials proceed from, and are contain'd in the seventh Trumpet.

8. Which is still the more fully confirm'd by what farther Information we have at the Conclusion of the Account of the seventh Trumpet, of the Nature of its principal and concluding Judgment, where we find it to be exactly the same that belongs

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to the concluding Vial. At the Conclusion of the seventh Trumpet, 'tis said, *And there were Lightenings, and Voices, and Thunderings, and an Earthquake, and great Hail;* *Καὶ ἰδόντες* Apoc. x. 19. *ἀστραπαὶ, καὶ φωναί, καὶ βρονταί, καὶ σεισμός, καὶ χεῖλα μέγαρα.* Under the concluding Vial we find the same Account. *And the seventh Angel poured out his Vial into the Air, and there came a great Voice out of the Temple of Heaven, from whence the Effects of the seventh Trumpet are also derived, from the Throne, saying, It is done. And there were Voices and Thunders and Lightenings, and there was a great Earthquake, such as was not since Men were upon the Earth, so mighty an Earthquake and so great.* *Καὶ ἰδόντες* Apoc. xvii. 17 *ἀστραπαὶ, καὶ φωναί, καὶ βρονταί, καὶ σεισμός, καὶ χεῖλα μέγαρα.* 18, 21. *every Stone about the Weight of a Talent; and Men blasphemed God, because of the Plague of the Hail; for the Plague thereof was exceeding great.* The Words in the Original, *Καὶ ἰδόντες φωναί, καὶ βρονταί, καὶ ἀστραπαὶ, καὶ σεισμός, καὶ χεῖλα μέγαρα* are the very same here which we had before under the seventh Trumpet; only with such additional Exaggerations as a particular Account ought to have above a short and general Intimation. So that upon the whole, altho' the seventh Trumpet be not expressly said to contain the seven Vials; yet since under the seventh Trumpet two such remarkable Periods are added, as take in both the Beginning and Ending of the seven Vials; and that in both Cases in almost the same Words; 'tis to me a clear Indication that they are the very same Thing: And that as the *Opening of the Temple* under the seventh Trumpet was for the Exit of the Angels with the seven Vials, so the dreadful *Voices, and Thunders, and Lightenings, and Earthquake, and great Hail*, at its Conclusion, were the very same with which the seventh Vial was charged, and which concluded those dismal Calamities.

To conclude (9.) *Lastly*, This including of the seven Vials as the Contents of the seventh Trumpet, is exactly agreeable to that History of the Old Testament, which the seven Trumpets plainly refer to and imitate. That most of the Visions in this Book of the *Revelation* have Reference to, and are, as it were, taken from or accommodated to some Histories, or

Passages in the Old Testament, is too plain every where, to need a particular Proof; and that this Vision of the seven Trumpets has Relation to that History in *Joshua*, where *Jericho* was taken by going about it seven Days together, with the Sound of seven Trumpets, is also so obvious on a Comparison, that no Pretence can be made of an Allusion to any other History. Now since in that Account the first six Days had a single Task, and *Jericho* was to be only *once* encompass'd each Day with the Sound of the Trumpets, and the seventh Day had a sevenfold Task, and *Jericho* was to be *seven Times* encompass'd with the Sound of the Trumpets before it could be taken, or its Walls fall down; in the parallel Prophecy accordingly, the first six Trumpets were to be single ones, and to contain each of them *one* distinct Judgment, as we have also supposed in the present Exposition; and the seventh Trumpet was to be sevenfold, and to contain a *sevenfold* Judgment, or the Plagues of the *seven Vials*, as we have accordingly expounded it above: And this sevenfold Judgment must be compleated ere this great City, Mystical *Babylon*, will be taken, or fall into Destruction. Hear the Words of the History in *Joshua*, and then judge of the

*Josh. vi. 3, 4,
12, 13, 14, 15,
16, 20.*

Reasonableness of this Application. *Ye shall compass the City, all ye Men of War, and go round about the City once: thus shalt thou do six Days. And seven Priests shall bear before the Ark seven Trumpets of Jubilee: And the seventh Day ye shall compass the City seven Times, and the Priests shall blow with the Trumpets. — And Joshua rose early in the Morning, and the Priests took up the Ark of the Lord. And seven Priests, bearing seven Trumpets of Jubilee before the Ark of the Lord, went on continually and blew with the Trumpets. And the armed Men went before them, but the Rereward came after the Ark of the Lord; the Priests going on, and blowing with the Trumpets. And the second Day they compass'd the City once, and returned into the Camp: so they did six Days. And it came to pass on the seventh Day, that they rose early about the Dawning of the Day, and compass'd the City after the same Manner seven Times. And it came to pass at the seventh Time, when the Priests blew with the Trumpets, Joshua said unto the People; Shout, for the Lord hath given you the City. So the*

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the People shouted when the Priests blew with the Trumpets: And it came to pass when the People heard the Sound of the Trumpet, and the People shouted with a great Shout, that the Wall fell down flat, so that the People went up into the City, every Man strait before him, and they took the City.

Scholium. If we suppose the seven Thunders included in the seventh Vial, as that is in the seventh Trumpet, and that in the seventh Seal, as I think we may; this whole Series of the Sealed Book will appear still more exact, uniform and regular. But of that more hereafter.

IX.

The four famous Prophecies (1.) Of the Outer Court of the Temple troden down by the Gentiles; (2.) Of the two Witnesses prophecyng in Sackcloth; (3.) Of the Woman nourish'd in the Wilderness; and (4.) Of the prevailing Tyranny of the Beast with seven Heads and ten Horns, are at least nearly contemporary; beginning and ending about the same Time. *The Arguments follow.*

1. Each of these Periods are determin'd nearly to the same Duration in the whole; and therefore 'tis probable that they begin and end nearly together. For tho' this Exactness of Coincidence is not a *certain Demonstration* that the Periods begin and end together, yet these being so many, and the Numbers so large, it cannot but be *highly probable*; and strict Demonstration is not to be expected in such Matters. And since this Argument is generally allow'd as valid, and the Contemperation of these four Prophecies usually taken for granted by Apoc. xi. 2. Interpreters, I shall not do any more under this first Argument, than set down the bare Words of the Prophecies themselves, which are these. *The Court which is without the Temple reject, Ver. 3. or cast out; and measure it not, for it is given to the Gentiles: and the Holy City shall they tread under Foot 42 Months. I will give Power unto my two Witnesses, and they shall prophecy 1260*

Days, clothed in Sackcloth. The Woman fled into the Wilderness, where she hath a Place prepared of God, that they should feed her there 1260 Days; or as it is afterward, To the Woman were given two Wings of a great Eagle, that she might fly into the Wilderness, into her Place, where she is nourish'd for a Time, and Times, and half a Time, from the Face of the Serpent: And Power was given to the Beast to war 42 Months.

2. That the Epochs of the Beast with seven Heads and ten Horns, and of the abiding of the Woman in the Wilderness, is one and the same, appears, because they both commence upon the Woman's Arrival in the Wilderness, after the Dejection of the great Red Dragon, vanquish'd by Michael the Archangel. For when the Dragon saw that he was cast unto the Earth, he persecuted the Woman which brought forth the Man-Child; whereupon, as soon as the Woman was escaped into the Wilderness, the Dragon was wroth with the Woman, and went to make War with the Remnant of her Seed, which keep the Commandments of God, and have the Testimony of Jesus Christ; and immediately as John, or the Dragon, for the Reading is different, was standing on the Sand of the Sea, the Beast with seven Heads and ten Horns arises thence; and the Dragon gives him his Power, and his Seat, and great Authority. So that since 'tis certain, as we saw under the former Argument, the Duration of these two Periods are equal; and since they begin together, as we have now shew'd; it follows that they must end together also, and so are intirely contemporary.

3. That the End of the 1260 Days of the Witnesses prophesying in Sackcloth, is also nearly the Conclusion of the prevailing Tyranny of the Beast with seven Heads and ten Horns, is evident; because at the Time of the Witnesses Ascent into Heaven, the End of their Sackcloth-condition, it is said expressly, that the second Woe, or sixth Trumpet, is past; and the third Woe, or seventh Trumpet, cometh quickly; which seventh Trumpet, when it begins, or is about to sound, which is in the very next Verse, The Mystery of God is finished, which he shew'd to his Servants the Prophets: [viz. That after the 42 Months of the Beast, the Kingdom of Christ should commence:]

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mence: And the [ten] Kingdoms of this World are no longer intirely under the Dominion of the Beast, but raise our Expectations that at length they will all become the Kingdoms of our Lord, and of his Christ; and he is to reign for ever and ever. Dan vii. 25. & So that since it is certain that the Duration of these two Pe- xii. 7. riods are equal, as we saw under the first Argument; and since they end together, as we have now shew'd; it follows that they began together also, and so are in general Contempor- ary.

4. That the 42 Months of the treading down of the outer Court by the Gentiles; and the 1260 Days of the Witnesses proph- ecying in Sackcloth, are directly and fully contemporary, because their Durations are certainly equal, is so fairly imply'd in the Texts themselves, and their mutual Connexion, that it is generally own'd, and so need not be farther insisted on. The Words are these: *The Court which is without the Temple cast out, Apoc. xi. 23. and measure it not; for it is given to the Gentiles; and the holy City shall they tread under Foot 42 Months. And I will give Power unto my two Witnesses, and they shall prophecy 1260 Days, or all those 42 Months, clothed in Sackcloth. And as Mr. Mede well observes, this is confirm'd by the Anger of the Gen- Apoc. xi. 18. tiles, express'd as soon as the Witnesses are ascended up into Heaven, on Account of their being at the same Time exclu- ded and banish'd from the Court of the Temple, which hither- to, for so long a Time they had possessed, and trampled un- der their Feet. There appearing no other Reason in the Ver. 2. Text for such their Anger, than that Exclusion and Banishment, and the consequent Punishment from God; and that being a most natural Occasion of such a Passion. So that since this their Anger is contemporary in the Prophecy with the Ascen- sion of the Witnesses, or the Conclusion of their Sackcloth- condition; it is a strong Indication that these two equal Pe- riods of the treading down of the holy City, or outer Court of the Temple by the Gentiles, and of the Condition of the two Wit- nesses prophcying in Sackcloth, end about the same Time, and by Consequence are nearly contemporary.*

So

So that, upon the whole, (to re-capitulate the three last Arguments) since it particularly appears from the second Argument, that the third and fourth Prophecies are contemporary; and from the third Argument, that the second and fourth are contemporary; and from the fourth Argument, that the first and second are also contemporary; the Consequence is that all four are contemporary.

Apoc. xi. 1.
& xii.

Corollarium. *The State of the Church, represented by the inner Court, measur'd by St. John, as being sacred and pure; and that represented by the Struggle or Combat between the Dragon and his Angels on the one Side, against Michael and his Angels on the other, about the Woman with Child, and the Snares laid for her before she arriv'd in the Wilderness, are contemporary to each other, and prior to the State of the Church, represented under the four foregoing Synchronisms, contain'd in the present Proposition. This is plain, because these two States do directly precede the contemporary States before mention'd. The inner Court, both in the Situation of the Temple, and in the Order of St. John's Actions and Narrations, being just before the Outer; and the Pains of Gestation and Childbirth and Flight, with the Combat and Snares appertaining to them, being just before the Habitation or Continuance in the Wilderness. And since it has been prov'd in this Proposition, that the outer Court, and the Woman's Habitation in the Wilderness, are contemporary; it will follow, the inner Court, and the Contest about the Woman with Child and her Flight into the Wilderness, are contemporary, and preceding them also.*

X.

The second Beast in the Revelation, which is also stiled elsewhere by St. John the false Prophet, by Daniel the little Horn, and by St. Paul the Man of Sin, is in general very much contemporary with the first Beast with seven Heads and ten Horns; and as he begins no very long Time after him, so does he

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he continue in Power somewhat longer than he, and in Being till his second utter Conclusion and Destruction.

That the *second Beast* in the Revelation is the same that is there also stiled the *false Prophet*, is evident by their Descriptions compared together; and by the Consent of Interpreters of the Apocalypse, even as early as the Times of *Iraneus*. L.v.c.xxviii. The Words of the Text concerning the second Beast, are these. p. 444. *He doeth great Wonders, so that he maketh Fire to come down from Heaven on the Earth in the Sight of Men; and deceiveth them that dwell on the Earth by the Means of those Miracles which he had Power to do in the Sight of the Beast; saying to them that dwell on the Earth, that they should make an Image to the Beast which had the Wound by a Sword, and did live.* The parallel Description of the false Prophet runs in these Words, *The Beast was taken, and with him the false Prophet, that wrought Miracles before him; with which he deceived them that had received the Mark of the Beast, and them that worshipped his Image.* That the *Little Horn* also in *Daniel* (I mean not that belonging to the third Kingdom, *Dan. viii.* but that belonging to the Fourth, *Dan. vii.*) is the same with this second Beast, or false Prophet, is evident, not only because there is nothing else in the Revelation which can agree to it; but also by their common Relation to, and Dependence on the first Beast with seven Heads and ten Horns; and by the Likeness of their Characters: And accordingly, the general *Consent of Interpreters has determined them to be the same. *The little Horn had Eyes like the Eyes of a Man, and a Mouth speaking very great Things: Whose Looks were more stout than his Fellows. Who should speak great Words against the most High; and should wear out the Saints of the most High; and think to change Times and Laws.* Part of the second Beast's Character is, that tho' he had two

* *Fixum & stabile & omnium quoque consensu firmatum, &c.* It is sure and certain, and confirmed also by the Consent of all, that Daniel did understand by the little Horn, and as it were point at with his Finger nothing else but Antichrist that was to come. *Malvenda de Antichristo* p. 224.

It is the agreeing Opinion of the Fathers and Interpreters, that Antichrist is called the little Horn. *Idem* p. 253.

Horns

Apoc. xiii. 11, *Horns like a Lamb, yet that he spake as a Dragon.* That he exerciseth all the Power of the first Beast before him; and had Power to give Life to the Image of the Beast; that the Image of the Beast should both speak, and cause that as many as would not worship the Image of the Beast should be killed. These Characters are so like, that they make it highly probable they refer to the same Thing, and both concenter in the same Subject.

2 Thes. ii. That the *Man of Sin*, in St. Paul, is the same with this second Beast and little Horn, is also evident in their Descriptions compared together. The little Horn did not arise till after the Rise of the fourth Beast with its Ten Horns, i. e. till after the Roman Empire was divided into Ten Kingdoms; and the Man of Sin is not to rise till after the ~~transgression~~ or latitency of the Roman Empire, as the Fathers expound it, be taken away.

Dan. vii. 20, The little Horn domineers over all; so does the Man of Sin.

2 Thes. ii. 4, likewise. The second Beast or little Horn pretends to strange Wonders and Miracles, and thereby deceives the World; so does the Man of Sin also. And the second Beast or little Horn is finally destroyed at Christ's Coming to set up his glorious Kingdom in the World; and the Man of Sin is to be consumed with the Spirit of Christ's Mouth, and destroyed with the Brightness of his Coming: In short, the little Horn, second Beast, and Man of Sin, are so exactly alike through their whole Descriptions, that hardly any Commentator has ever doubted of their being the same Things. But then the Reason why St. John's Description of the two horned Beast does not mention his Duration, nor his displanting or humbling three Kings, which are principal Characters in Daniel, seems to be plainly, because his chief Business was to supply Daniel's Defects, and particularize such Things as were omitted by him, according to St. John's known Method, both in his Gospel, with Respect to the three former Evangelists, and in the Apocalypse with Respect to Daniel. And that this little Horn, second Beast, false Prophet, or Man of Sin is in the main contemporary with the first Beast with seven Heads, and ten Horns, is evident by the following Arguments.

1. They

1. They have both the very same Duration of their Domination : For the *Beast with seven Heads and ten Horns*, as we have already seen, has *Power to make War 42 Months* : And *Apoc. xiii. 5.* the *Little Horn* has *Times and Laws given into his Hand until a Time, Times, and a Division or Half a Time, i.e. 1260* *Dan. vii. 25.* *Vid. Hypoth. vii. 25.* years : So that since he is expressly said to arise *after* the other, and that this latter Rise exactly agrees herewith, 'tis probable that the rest of their Duration do go along together till the former 10 Horns begin to be destroyed, and so they are in the main contemporary.

2. The *Beast with seven Heads and ten Horns* begins the *same Hour with the ten Kings* ; or as soon as ever the *Roman Empire* is actually divided into Ten Kingdoms ; *i.e.* when those Divisions, which came on gradually amounted to the just and full Number of *Ten*. [And it seems impossible to be otherwise : for while there were but eight or nine Horns, it could not be a *Beast with ten Horns* ; but as soon as ever the Tenth was arisen, it must needs be a *Beast with that number of Horns*.] *Apoc. xvii. 12.* And the *Little Horn* is said to come up *among* the ten Horns in Place ; and yet he is said to arise *after* them in Time ; *i.e.* *Dan. 7. 8, 34.* Tho' this *Little Horn* was to obtain his Power in the same Place with the other, yet did not he begin to rule or reign till some Time after all the other Ten were up ; and that therefore his Date is some Time after the Rise of all the other Horns. Which being suppos'd, and that, as we have already seen, the Duration of the *Little Horn's* Dominion is the very same with that of the *Beast with ten Horns* ; 'tis evident that the Period of such their Dominion must end as much later than the other, as it began later, and for the main be contemporary.

3. They having both the same Duration, as we have already seen, do appear also to end the one not very long after the other ; I mean as to their *Reign* or *Tyranny* ; and therefore must be in the main contemporary. Now that the *Little Horn* ends not very long after the other 10 Horns is plain ; because the first *Beasts* 42 Months end before the Beginning of the seventh Trumpet ; or before the first Commencement

of Christ's Kingdom; as we have already seen; and as the Nature of the Thing evidently requires; and because the Little Horn, or Second Beasts Time, Times, and an half of his Tyranny do also expire, as to Time, after the Period of the 10 Horns is over; by whom his Tyranny is to be broken: Nor can that Destruction be well delayed very long after the End of the 10 Horns; since our Saviour's own Kingdom is then to begin very soon, which cannot be supposed long to bear that Tyranny. This is plain in *Daniel's* Account of him.
 Dan. vii. 21, 22, 25, 26. *The little Horn made War with the Saints, and prevailed against them, until the Ancient of Days came, and Judgment was given to the Saints of the most High; and the Time came that the Saints possessed the Kingdom.* So that by Consequence they must, in the main, be contemporary.

4. The intimate Relation and Agreement which the first and second Beast have all along with each other, seems to imply that they are, for the main, inseparable Companions, and in general belong to the same Time. *The second Beast is said to exercise all the Power of the first Beast before him, and to cause the Earth and all that dwell therein, to worship the first Beast. He has Power to do Miracles in the Sight of the Beast. He causes that none may buy and sell, save he that has the Mark, or the Name, or the Number of the Name of the Beast.* And we scarce find the first Beast doing any Thing considerable, but in Concert with the second; who must therefore, in the main, be contemporary with him.
 Apoc. xiii. 12, 17.

5. To conclude; As these two Beasts are such great Companions while they live together, so 'tis certain that their final Period is at one and the same Time, and that they all perish with the same common Destruction. *And the Beast was taken, and with him the false Prophet that did Miracles before him; with which he deceived them that had received the Mark of the Beast, and them that worshipped his Image: These both were cast alive into the Lake of Fire, burning with Brimstone; and so in St. Paul of the Man of Sin; whom the Lord shall consume with the Spirit of his Mouth, and shall destroy with the Brightness of his Coming.*
 Apoc. xix. 20.
 2Thess. ii. 8.

Corollary

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Corollary 1. *Since therefore it now appears that the Little Horn, Second Beast, or Man of Sin, is in the main contemporary with the first Beast, or that tho' he be later in his Original, it is by no very great Space of Time; and since we have above proved that the Conculcation of the Outer Court of the Temple, the Witnesses prophecying in Sackcloth, and the Woman's Abode in the Wilderness; are all in great Measure contemporary with the Tyranny of the first Beast, they must also be in great Measure contemporary with that of the second: And so all the five Prophecies will be somewhat nearly parallel, and contemporary one with another. And indeed, all these distinct Prophecies are so much of a Piece in the general, and do so plainly relate to the Duration of a sad Antichristian Tyranny, and are so naturally connected and link'd together by their several agreeing Circumstances; that one cannot easily avoid the Belief of their belonging in general to one and the same State of Things, and the same Period of Duration. For when can the Church or Woman be supposed in the Wilderness, or in Obscurity and Affliction more naturally than when the Court of the Temple, or the proper Place of her Worship and Abode was troden down by the Gentiles? Or when can the two Witnesses, the publick and open Assertors of the Purity of Religion, be more properly supposed to be in a Sackcloth-Condition, in a State of Depression and Misery, than when the Church herself is in the Wilderness, the Gentiles tread down the Holy City, or Court of the Temple, and both the Antichristian Beasts domineer without controul in the Church? And so of all the rest of these Connections. And how can we suppose, that any one of these sad Periods should be over, and the rest not so; or at least not in great Forwardness to be so very quickly? Thus, how can we imagine the Gentiles cast out of the Court of the Temple, and the true Worshipers restor'd; and yet the Little Antichristian Horn still for a long Time wearing out the Saints of the most High, or the first Beast warring against the Saints, and overcoming them at the same Time; How is it possible that the Kingdoms of this World should become the Kingdoms of our Lord, and of his Christ: as they were at the first Sound of the seventh Trumpet, on the Ascent of the Witnesses; and yet the unhallow'd Gentiles should still trample down the*

Court of the Temple, the proper Place for their divine Worship? Or the Power of the Antichristian Beasts should still tyrannize over the Christian World? and so of the rest of these conjoin'd Prophecies. So that not only the Necessity of Chronological Synchronisms, but the evident Force of common Reason, obliges us to acquiesce, and to esteem these five several Prophecies in the main collateral and contemporary; and especially that their Conclusion is near the same Period of Time, viz. near the Commencement of Christ's glorious Kingdom.

Corollary 2. The Restoration of the Jews to their own Country, and the rebuilding of their City and Temple belong to the same Time with the Conclusion of the four foregoing Prophecies, or rather are quickly to succeed them, upon the sounding of the seventh Trumpet. This Epocha for the Jews Restoration seems probable to me for the following Reasons: (1.) This Time exactly agrees with our Saviour's own express Words of this Matter.

Luke xxi. 24. They shall fall by the Edge of the Sword, and shall be led away captive into all Nations: and Jerusalem shall be trodden down of the Gentiles, until the Times of the Gentiles be fulfilled; i. e. Till the Time, Times, and Half, of the Gentiles treading down of the outward Court of the Temple, or the

Apoc. xi. 2. Holy City be fulfilled. Or rather, till the Times allotted by the Divine Providence, for the Dominion of the four Gentiles and Idolatrous Monarchies be fulfilled: Either Sense coming almost to one and the same grand Period of which we are now speaking.

Apoc. x. 7. (2.) This appears also by the parallel Oath of a mighty Angel in the Revelation, who swears that at the very Beginning of the sounding of the seventh Trumpet, or rather when it is ready to sound, the Mystery of God should be finish'd, as he had

Vid. Brightman: in Locum. declared to his Servants the Prophets; i. e. That after God had cast down the four Monarchies, which had domineer'd over his own People the Jews, He would advance that People, and restore them to their own Land, and govern them and the rest of the World by their King Messiah for ever. (3.) This is still farther confirmed by the Expressions of the sounding of the same seventh Trumpet; when there were great Voices in Heaven, saying, The Kingdoms of this World are already become the

the Kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. — *When the Time was come for the Dead to be judged, and Rewards to be distributed. Now we never meet in Scripture with any other glorious Kingdom of the Messiah, but that over his ancient People the Jews, and from them to all the Ends of the Earth. And this Purport of the seventh Trumpet agrees exactly with the Expression of the Prophet Isaiah, concerning the Restoration of the Jews, upon the Blast of this concluding or great Trumpet. And it shall come* *II. xxvii. 13.* to pass in that Day that the great Trumpet shall be blown, *See Zech. ix. 14.* and they shall come which were ready to perish in the Kingdom of *Assyria*, and the Outcasts in the Land of *Egypt*, and shall worship the Lord in the Holy Mount of *Jerusalem*.

(4.) *The Little Horn is to wear out, and make War with, and prevail against the Saints of the most High; who, in Daniel's Phrase, certainly include, if not singly mean the Jewish Nation, (which was from the Beginning an Holy Nation, or sanctified and set apart for God,) until a Time, Times, and an Half: i. e. as we have seen, till some Time not very long after the Conclusion of that grand Period we have been treating of: when therefore the Kingdom, and Dominion, and the Greatness of the Kingdom under the whole Heaven shall be given to the People of the Saints of the most High, or to the Jews at Jerusalem, in Conjunction with the rest of God's faithful Servants, which shall be joined unto them, agreeably to our present Assertion.* (5.) *The Conclusion of the Time, Times, and an Half, or of the 1260 Days allotted for the Dominion of the Antichristian Powers, for the afflicted State of the Church, and for the End of the correspondent Wonders, is not to be expected till about the Time when God shall have accomplish'd to scatter the Power of the Holy People; or, as it is commonly expounded, till about the Time when He shall have finish'd and put an End to the grand Dispersion of the Jews, by their Restoration to their own Land: which seems to me a remarkable Designation of the assigned Date of the Jews Restoration.* (6.) *This also seems to me to be hinted in the Apocalypse at the Account of the Entrance of the Vials, which have been proved to be the*

*Dan. vii. 21,
22, 25.
Deut. vii. 6. &
xiv. 2. & xxvi.
18, 19. &
xxxiii. 3. Psal.
50. 5. Jer. ii.
3. Exod. xix.
5, 6 Dan. xii. 7.*

*Dan. xii. 7.
Apoc. xii. 6,
14.*

Dan. xii. 7.

Contents

Apoc. xi. 19.
& xv. 5, 6, 7.

Contents of the seventh Trumpet; and at the first short Account of the Trumpet itself also, where it is said, The Temple of God was opened in Heaven, or the Temple, of the Tabernacle of the Testimony in Heaven was opened, and the seven Angels came out of the Temple, having seven Plagues. Why has the Temple been all along shut hitherto, and is now opened? And why do the seven Angels, with the seven Vials alone, and not with the seven Seals, or seven Trumpets, proceed out of the Temple, thus opened? I will not be positive in the Case; but I think 'tis a probable Account of this Matter, that hitherto the Jewish Temple had been desolate, or shut up from them: But that now it was rebuilt, and open again; and that these last seven Plagues proceed from Christ, as he is enthron'd in the Holy of Holies, at Jerusalem, after the Restoration of that his ancient People, and his Resettlement among them. See Ezek. 43. 1—5. and Psal. 79. 12. Only, must desire the Reader to observe, that I speak only of the Restoration of the Jews at this Time, but not of their Conversion to the Christian Faith; because I think that is not, according to the Prophecies, to come to pass till some considerable Time afterwards.

See Made p.
719, 720.

Tobit xiv. 4.

&c.

Deut. xxviii.

64.

Ila. xxiv. &

xxix. 1. &c.

& v. 5, 6.

Hosea iii. 4.

Scholium. Upon this Occasion it will be fit to set down Old Tobit's most famous Prophecy, or rather Interpretation of the more ancient Prophecies, relating to the present grand Dispersion of the Jews, and to their so much expected future Restoration; which Prophecies have been so often misunderstood by our late Christian Commentators. And this assage is the more remarkable, because of its great Antiquity; being written some Time before several Books of the Old Testament; and because in the Vulgar Greek Copy, Part of the most material Point is omitted, and can now only be restored from a most ancient Hebrew Version, made from the Original Chaldee, which Version is still extant. The Passage is this: As to our Brethren the Israelites, who dwell at Jerusalem; they shall all be carried Captive, and Jerusalem shall be laid in Heaps, and the House of God shall be desolate for a small Time. Then shall the Children of Israel ascend, and rebuild the City, and the Temple; but not according to the

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the former Building. And there they shall inhabit many Days, until an Age be compleated. And then shall they depart again into an exceeding great Captivity. But there also shall the Holy Blessed God be mindful of them, and shall gather them from the four Parts of the World. Then shall Jerusalem the holy City be restored with curious and stately Building. And the Temple also shall be magnificently built, never to be destroyed again for ever and ever, as the Prophets have foretold. Then shall these Nations be converted; they shall worship the Lord, and shall cast away the Images of their Gods; and by a confessing of him, shall give Praise to his great Name. He also shall exalt the Horn of his People before all Nations: And they shall praise and glorify his great Name, even all the Seed of Israel. Then shall all his Servants which serve him in Truth rejoice; and all that work Righteousness and Godliness shall rejoice and be glad.

Isa. xxxv. 2;

& Lii. & Liii.

11, 12, & L.

10, 13, 17.

Amos ix. 11,

15.

XI.

The Image of the Beast with seven Heads and ten Horns arises some considerable Time after him; and continues at least till very near his final Destruction.

That the Image of the Beast, is the Image of the first Beast with the seven Heads and ten Horns; and not of the second Beast or false Prophet, is so evident in the plain Words of the Text; and so clearly prov'd by Dr. Cressener in the Correction of Mr. Mede's Mistake, that I shall not spend any Time upon it. That he is also distinct from him, and from the second Beast is equally clear in the Text; and in the Nature of the Thing; and so that also needs no particular Proof. But that his Period is rightly stated in this Proposition, must here be demonstrated. Now in this Matter, the bare View of the Account of the Making and Origin of this Image in the Revelation, will soon put his Beginning out of Question; namely, that it was not till some considerable

Demonstra. vii.

able

able Time after the Rise of that first Beast. For it will thereby appear evident, not only that the *first Beast with the seven Heads and ten Horns*; but even the *second Beast with the two Horns like a Lamb*, which arose some Time after the other, was both in being, and in great Reputation and Authority also before the Appearance of this *Image*: Nay, in so great Credit, by his Pretences to Wonders and Miracles, that himself persuaded the World to make this *Image*, and caused it to be worshipped. Hear the Words, and deny the reasoning if you can. *I saw*, says St. John, *a Beast rise up out of the Sea, having seven Heads and ten Horns, &c. And I beheld another Beast coming up out of the Earth, and he had two Horns like a Lamb, and he spake as a Dragon. And he exerciseth all the Power of the first Beast before him, and causeth the Earth, and them that dwell therein, to worship the first Beast, whose deadly Wound was healed: And he doth great Wonders, so that he maketh Fire to come down from Heaven on the Earth in the Sight of Men; and deceiveth them that dwell on the Earth by the Means of those Miracles which he had Power to do in the Sight of the Beast; saying to them that dwell on the Earth, that they should make an Image to the Beast which had the Wound by a Sword, and did live, &c. And then, as to the End of this Image, it must be but a little while before the End of the Beast himself: For we meet with a Caution, or Threatening rather, a little before: That if any Man worship the Beast, and his Image, he shall drink of the Wine of the Wrath of God; which shews, that at this Point of Time he was not in Being only, but in Power also. But the Reason why I dare not affirm that he is to continue quite to the utter Destruction of the Beast is, because I find no Mention of him there, but only of the Beast, and the false Prophet, as perishing together at that Time. And therefore it seems to me probable, that as this Image did not begin till some Time after the Rise of this Beast, so will he not continue till his final Destruction, but come to his Period some little Time before him.*

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XII.

The State of the undefiled Followers of the Lamb is contained both in the *Sealed Book*, and *Open Codicil*; in the former largely, in the latter briefly: Each of which Series of Visions is on either Side distinct from the rest of the Matter in each Book; and contains five several States collateral and parallel to each other; beginning with the Commencement of the Trumpets, and ending with their Conclusion.

This intire Series of succeeding Prophecies distinct from the rest, and occurring both in the *Sealed Book*, and in the *Open Codicil*, and which reaches from the Beginning of the Trumpets, till their Conclusion in the last of the Vials, has not been hitherto sufficiently taken notice of, nor distinguish'd from the rest by any Interpreters; much less have the several corresponding Parts in each Prophecy been rightly compared together, and their just Consequences observed as they ought to have been. And yet because this is the Principal, if not the only Instance of a *double Series* of Visions in this Book, I mean such an one as being in Substance the same, and describing the very same States and Actions, is yet intirely gone over twice, *i. e.* both in the *Sealed Book*, and in the *Open Codicil*, and that in the *very same Order* it cannot but justly deserve a more than ordinary Consideration. The brief Account is, according to the Genius of the Writing, in the *smaller Open Codicil*, and is wholly contain'd in the fourteenth Chapter. The larger Account is, according to the Genius of this Writing also, in the *bigger Sealed Book*, and is contain'd, Part of it in the seventh, and the rest in the 18th and 19th Chapters; which Parts are of a Piece, and to be taken together. And the plain Reason of the Interruption of this Series in the *Sealed Book* is this; that as soon as the System of its Events was brought down

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through the first six Trumpets, or to that grand Period, the Commencing of Christ's glorious Kingdom, it was broken off on Purpose to leave Room for such other Visions as belong'd to the former Time, and were to happen before the End of the sixth Trumpet also, as collateral with the foregoing Branch of this Prophecy. Just as in general Histories we bring down the Story of such a Nation through such an Age, and then return back to its Beginning again, to give the like Account of the collateral Affairs of other Countries during the foregoing Interval, and perhaps lower before we re-assume the former Series again. That these two Prophecies, or rather Series of particular Prophecies are, if not the very same, yet very near of Kin, and the one a kind of Abbreviation or Epitome of the other, will appear from the following Abstracts of each, set all along in Correspondence over-against one another.



Large

Large Account.

Apoc. vii. 1--8.

(1.) 144000 Sealed out of all the Tribes of Israel, with the Seal of God in their Foreheads, before the Beginning of the Trumpets.

(2.) An innumerable Company out of every Nation, and Tribe, and People, and Tongue, with Palms in their Hands, v. 9--17.

(3.) A glorious Angel crying aloud, Babylon the great is fallen, is fallen, Chap. 18. 1--3.

(4.) Another Voice from Heaven, warning all to depart out of Babylon, lest they be Partakers of her Plagues; and describing her Downfall. To which is added, The utter Ruin of Babylon; Hymns of Praise to God for it; and the Preparation for the Marriage of the Lamb, v. 4—Chap. xix. 10.

Clausula.

(5.) The Conclusion or Summary of all, under the Prophecy of the last great Victory of Christ over his Enemies, and the last Destruction of both Beasts, v. 11--21.

Short Account.

Apoc. xiv. 1--5.

(1.) 144000 Upon Mount Zion, singing a New Song; being First-fruits to God, and to the Lamb; having the Name of God in their Foreheads.

(2.) An Angel flying in the Midst of Heaven, having the everlasting Gospel to preach to every Nation, and Tribe and Tongue, and People, v. 6, 7.

(3.) Another Angel saying, Babylon the great City is fallen, is fallen, v. 8.

(4.) A third Angel denouncing dreadful Judgments on all who still worship the Beast, and his Image. To which is added, An Encouragement to the Righteous, that should die thenceforward, from the Suddenness of their Reward, v. 9--13.

Clausula.

(5.) The Conclusion of all, under the Prophecies of the Harvest, and the Vintage, which destroy the Enemies of Christ for ever. v. 14--20.

Now, upon this Comparison of the two several Series, it seems to me not a little evident, that they exactly agree together. It also is to me evident, that here are five several Branches of this Prophecy: The *first* Branch, as the Account of the *Sealed Book* represents it, contains the *sealing* of 12000 pure Worshippers of God out of each Tribe of *Israel*, 144000 in all; in Order to their Distinction, and Preservation from those Evils the Trumpets were to bring on the World. And the Account of the *Open Codicil* introduces these 144000 pure Worshippers as *standing on Mount Sion, and singing a new Song before the Throne*; and they are stiled the *First-fruits to God, and to the Lamb* under the Tyranny of the Antichristian Powers; and so Pledges and Fore-runners of the greater Multitude of pure Worshippers, which was to succeed in the next Interval. The *second* Branch, as the *Open Codicil* has it, introduces an *Angel flying in the Midst of Heaven* to preach the *everlasting* and pure Gospel of Christ, free from the most gross Antichristian Corruptions, *to every Nation, and Tribe, and Tongue, and People*: And in the *Sealed Book* we have the Success of this Preaching, that *an innumerable Company out of every Nation, Tribe, and People, and Tongue*, to whom the everlasting Gospel was preach'd, were wrought upon by it; and began to separate from, and triumph over Antichrist, *with Palms in their Hands*, in Token of their Victory. The *third* Branch is exactly represented in the same Manner in both Books: *An Angel crying with a loud Voice, that Babylon was certainly fallen*, and implying, that this first Fall was a sure Fore-runner of her gradual Decay, till her last final and remediless Destruction. The *fourth* Branch is almost exactly the same in both the Books also; for the *Sealed Book* represents it as *a Voice from Heaven*, solemnly warning all to *depart out of Babylon*; and to enforce this Warning the more effectually, a pathetic Description is added of the Wofulness and Vastness of her last Fall approaching: And the *Open Codicil* brings in a third Angel, denouncing dreadful Judgments on all who still *worship the Beast, and his Image*; the great Pillars of Antichrist; to deter and warn Men from so fatal a Compliance any

any longer. The *fifth* Branch, or the *Clausula*, is also very agreeable in both Books; as being no other than Christ's last Destruction of all his Enemies, the Conclusion of his Victories, and the glorious Consequence thereof, the Preparation for the *Marriage of the Lamb*. And as for the Times whereto these several Branches belong, the Order itself demonstrates it: *viz.* That the *first* Branch of pure Worshippers of God, shal'd 144000, belongs to the *former* Times of the first six Trumpets: The innumerable Company of pure Worshippers, or the Palm-bearing Company of the *second* Branch, belong to the *latter* Times of those six Trumpets: The *third* Branch belongs to the first Times, after the former Fall of *Babylon*, or the *former* Vials: The *fourth* Branch belongs to the *latter* Vials; and the *fifth* to their *Conclusion*; as 'tis most easy to observe on the View of either of these corresponding Series, and the Consideration of the Succession of the Trumpets and Vials contemporary with them.

Corollary 1. Hence we may observe the great Error of those who apply the Palm-bearing Company to the Millenium, which, as all Expositors own, does not come till after the second and final Fall or Destruction of *Babylon*; whereas this Palm-bearing Company, precedes the first Fall of it, for even so late as the next Branch but one of this Prophecy. After that of this Palm-bearing Company we find most earnest Invitations and Warnings to come out of *Babylon*; and this after her first Fall, lest they be Partakers of her Plagues at her final Destruction afterwards. And this I account one of the Principal of Mr. Mede's Mistakes; wherein the rest have also followed him, and there by betray'd themselves into not a few Errors besides, consequent thereupon; and which therefore ought to be most carefully corrected by all those who would truly understand the Series and Order of this Book. p. 534.

Corollary 2. Here also it will be fit to observe the great Error of those that confound the Prophecy of the two Witnesses, who bear Testimony in Sackcloth during the whole 1260 Days of *Antichrist*, with the intire Number of the Undeiled at the same Time; which are at first but 144000, and afterward an innumerable Company out of every Nation and Tribe, and People, and Tongue. For as these Prophecies are intirely distinct, and

and no way related to one another; so ought we to esteem the Persons or Subjects to which they refer also: Neither is there in the Revelation the least Pretence for any such Thing. And this Distinction ought the more carefully to be remark'd, because the unreasonable Confounding of the Subjects of these two distinct Prophecies, and the supposing the Witnesses to include the whole Number of the Undeified, has been the Occasion of several great Errors in the Expectation of Events of late; and on their Failure, of Discouragement to the farther Attempts for the Understanding the other Prophecies of this Book.

XIII.

Apoc. xi. 1, 2. The Inner Court, which was to be measur'd by St. John, relates to that Purer State of the Church in the Primitive Ages of Christianity; and the Outer Court, which was to be rejected, and delivered to the Gentiles, relates to the Antichristian State of the Church, which succeeded the former, for 1260 Years afterward.

That these two Courts of the Temple represent two Successive, and not Contemporary States of the Church is highly probable, not only by the Succession of the Actions of St. John, who first measur'd the Inner Court, and afterward cast out the Outer; but also by all the parallel Visions of this Book, which still all along proceed from the Epocha of the Visions successively downwards towards the Day of Judgment; and St. John does never in the same Vision exhibit Contemporary States of the Church. Now that the State represented by the Inner, must be prior to that represented by the Outer Court, follows from their Order as to the Temple, or *Nave* itself, the Center from which all is derived, and from the foremention'd Order of St. John's Actions about them. And that the Outer Court, or corrupt State of the Church was to last 1260 Days or Years, is express in the Prophecy itself, and needs no farther Explication.

Corollary.

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Corollary. Since therefore the Time of the Date of this Vision of the Outer Court as corrupt and trodden under Feet for 1260 Years, begins with the other parallel Visions, we have the Beginning of the pure State of the Church, and the Commencing of its Antichristian State, their common Epocha, which we shall soon see was A. D. 476. And by adding 1260 Years to that latter Number, we have the Period of the Intirèness of that Antichristian State, a little before the Commencing of our Saviour's Kingdom A. D. 1736.

XIV.

The Woman with Child, and in Pain to be delivered, *Apoc. xii. 1.* while the Struggle between Michael and the Dragon *Ec.* lasted, relates to the great Troubles and Difficulties which the Church underwent before it arriv'd at the Throne of the Empire; and by a Type includes the Space of 280 Years. Her Stay before, and her Passage into the Wilderness relate to the Times of the Churches Protection under the Christian Emperors; and is not here determined either by Type or Numbers. Her Abode in the Wilderness refers to the Times of the Churches Obscurity and Affliction under Antichrist for 1260 Years afterwards.

That this is the plain and obvious Meaning of these Types *See Jurieu, p.* is evident on a small Consideration; and I think, is generally 176, 177. agreed upon by Interpreters. And that the Durations of each Interval are rightly stated 'tis easy to shew. For as to the first Duration, why is the Church represented by a Woman with Child? But, as the late Lord Bishop of Worcester has very wisely observed, to exhibit to us the Duration of the first Struggles and Pangs of Christianity, before the Emperor became a Christian, by the Time from the Conception to the Birth in Women with Child, *i. e.* 280 Days, or 40 Weeks. And

And these 280 Days designing so many Years, must take Date from the very *Beginning* of Christ's Kingdom, at his Resurrection; as the very Nature of the Type does require. And why have we an Interval between the Birth of the Child, or his immediate Exaltation to the Throne of God, and the Woman's Arrival in the Wilderness? But to correspond to the State of a Woman after Delivery, who is long unfit for a Journey; and besides is supposed remote from any Wilderness; so that it ought to be a considerable Time ere she can be imagined to arrive there; and so to exhibit to us a considerable Interval between the Conversion of the Emperors to Christianity, and the Rise of the Antichristian Kings, when the Church is supposed to arrive in the Wilderness. And if it be there wondered at, that the Duration of this Interval is not particularly to be collected from this Type, the Wonder will cease, when we shall find hereafter that it is otherwise provided for, and determined by another Way, somewhat more than Typical; and therefore by a Way rather clearer than that would have been. And as to the last State of the Church in the Wilderness, that is expressly determin'd in the Prophecy, as we have formerly seen, to 1260 Years, during all the Reign of Antichrist, till the Preparation for the Commencement of Christ's Kingdom; and need not be farther enlarged on in this Place.

See Open Codi.
il. Vision 3. In

Ubi supra

Corollary 1. Since therefore we know the Epocha of this Vision to be A. D. 33. and the Duration of the first Interval to be 280 Years, and of the last Interval to be 1260 Years, and shall hereafter find that the second Interval is 163 Years; we may hence determine the Times of each Period by the Years of the Christian Æra. Thus if we add 280 Years to A. D. 33. we have the End of the last Heathen Persecution A. D. 313. Thus if we add the Number 163 Years, we have the Interval of the Churches Protection under Christian Emperors till A. D. 476. And if we add to that last Number the 1260 Years of the Churches Affliction under the Antichristian Powers, we shall, as before, have A. D. 1736. for the Commencing of Christ's Kingdom, the Conclusion of the over-bearing Tyranny of the ten Anti-

Antichristian Kingdoms; which precedes the Commencing of Christ's Kingdom. Which Exactness in the Coincidence of such large and express Numbers seems to me not a little remarkable, and worthy of more than ordinary Consideration.

Corollary 2. Since we find the very same Duration of the Woman's Abode in the Wilderness express'd in one Verse of this Prophecy, by an easy Phrase of St. John, to be 1260 Days; Apoc. xii. 6, and in another, by a hard Phrase of Daniel, to be a Time, Times, ¹⁴ and an half; We hence learn the Importance of that Phrase in Daniel, where it belongs to the grand Period, wherein the great Wonders he had heard were to be finish'd; and are secure, not only that these great Wonders in Daniel belong to the Time of the Woman's Affliction in the Wilderness in St. John, on Account of their both being the same Time, Times, and an half; but also that by a Time is meant a * Year, by Times two Years, and by an half Time half a Year; which Phrase otherwise we had never fully understood; or at least not with any Degree of that Certainty which we now have concerning it. And this admirable Repetition of the same Thing in St. John in different Phrases, and that in the same Prophecy or Vision, deserves particularly to be remark'd, not only because of its great Usefulness, but of its Singularity also. A parallel Instance not being, I think, to be produced in the whole Prophetical Scripture besides.

Dan. xii. 7.

Corollary 3. Hence also we may learn what Sort of Years are made Use of by Daniel upon all Occasions. For since we know that three Years and an half in him amount to no more than 1260 Days; 'tis evident that a single Year is just made up of 360 Days, and no more. Which therefore is to be supposed to be made Use of by him on all Occasions relating to his own Time in Historical Matters; and in all Visions belonging properly to and taking Date from his own Times, or those of the same Empire

* Is decies senos ter centum & quinque diebus
Junxit, & e pleno Tempora quarta die. Ovid. Fast. Lib. 3.
He joined the 365 Days, and the fourth Time [or Year] had another Day added to it.

succeeding, till the Change of the Year introduced a new Computation afterward.

XV.

The Six first Seals, and the six first Trumpets of the seventh Seal are all over *before* the End of the 1260 Years of Antichrist's Reign: And the seventh Trumpet, or seven Vials contain'd in it follow immediately *after* that Time; and are contemporary with the first Ages of our Saviour's Kingdom succeeding to it.

This Proposition includes the main, and almost only Connexion between the two Systems of the Prophecies of this Book, [excepting what may be gathered by the Comparison of the double Series of the State of the Undeild contain'd in both the Books;] and seems to me the greatest Instance of Divine Art, and surprising Contrivance in the Composition of this Book of all other. For when the Contents of the Seal'd Book had been brought down by this inspir'd Penman through the six first Seals, and the six first Trumpets of the seventh Seal; and when one would most naturally have expected the Sounding of the seventh Trumpet, with the Account of its Vials successively, as the the Order of the *Sealed Book* did certainly require; all this is most wisely suspended for a while. And a mighty Angel comes, and after he has assured us of the Certainty of the Succession of the seventh Trumpet, and that God would no longer than till that should begin, permit any other Monarchy in the World but that of his Son; and after, as it were by the by, he has hinted to us the coming of the seven Thunders, tho' without declaring what they included; after all this Preface, I say, a Mighty Angel introduces the other Systems of Visions contain'd in the *Open Codicil*; and as soon as he has brought down the Vision of the *two Witnesses in Sackcloth*, to the same Point of Time which the Seal'd Book ended with before; he connects them both together, and fixes them so most firmly, by assuring us that upon the great Earthquake on the Ascent of the Witnesses, at the End of their 1260 Years Sackcloth-condition, the *Second Woe*,
or

Apoc. vi. and
vii. and viii.
and ix.

Apoc. x.

Apoc. xi. 12-
15.

or sixth Trumpet *was* already *past*; and that the *third Woe* or seventh Trumpet was to *come quickly*: And now, and not till now, does the Angel of the seventh Trumpet blow; and bring on the Effects of that Trumpet. And yet, what is still very observable, because this seventh Trumpet is here out of its Place; in the *Open Codicil*, and not in the *Seal'd Book*, to which it belong'd; as soon as this Connexion of these two Books is sufficiently secured by the general Sounding of the seventh Trumpet, and its Summary Account; the Contents Ver. 15. 19. themselves of that Trumpet, which, as we have shewn, are the seven Vials, are delay'd till the Rest of the *Open Codicil* is over; and then they are immediately introduced, and pour'd out in Order, in that continued Series of the hitherto interrupted System of the *Sealed Book*, to which they belong; as it is easy to observe in the perusal of these Chapters. And indeed Apoc. xv. and the *first Part* of this Observation is the principal *joint*, or most xv. eminent *Hinge* on which the whole Order and Series of the Visions of the *Apocalypse* does depend: and which the Incomparable Mr. Mede first took Notice of, and thence was first able, See Pag. 529, in great Measure, rightly to state the Order of the Prophecies 530, 592, of this Book. And if he had been so happy as to have made 697. the *other Part* of the Observation above, viz. That as the *Sealed Book* was interrupted to bring the *Open Codicil* down to the same Point of Time; so when that was done sufficiently to connect the two Books together, the Particulars of the Seventh Trumpet were also suspended till the End of the *Open Codicil*; and then the *Seal'd Book* proceeded with them: If, I say, that great Man had observed this also; I believe a great Part of my present Labour had been prevented, and himself had been able alone to determine almost all the other Difficulties about the Order of the Visions; and so would not near so often have fail'd in the Interpretation of them also, as, for Want of it, he was forced to do. But to leave this Digression, and proceed. The Proof of the Connexion of the End of the Sackcloth-condition of the Witnesses on their Ascension unto Heaven, or that which is connected therewith, the End of the Reign of Antichrist and its Contemporaries in the *Open Co-* See Prop. 9. prius. *dicil*,

Apoc. xi. 12-15.

dicil, with the End of the sixth, or rather just before the Beginning of the seventh Trumpet in the Sealed Book, is in these Words. *And the Witnesses heard a great Voite from Heaven, saying unto them, come up hither: and they ascended up to Heaven in a Cloud, and their Enemies beheld them. And the same Hour there was a great Earthquake, and the tenth Part of the City fell: And in the Earthquake were slain Names of Men 7000; and the Remnant were affrighted, and gave Glory to the God of Heaven. The second Woe is past, and behold the third Woe cometh quickly. And the seventh Angel sounded, and there were great Voices in Heaven, saying, the Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.* From which great Joint of the two Systems of Prophecy, the Proposition before us is sufficiently plain, and the six first Seals, with the six first Trumpets of the seventh Seal, are certainly over before the End of the Reign of the ten Antichristian Kingdoms, and the seventh Seal or seven Vials therein contained, are not to come till after the same Time, in the first Ages of our Saviour's Kingdom. But since we have no other direct Connexions between these two Books; we cannot join them together elsewhere, till in the Exposition we find other hints hereafter.

XVI.

The Conclusion of the Tyranny or Reign of the Beast is before the Beginning of the seventh Trumpet: But the End or Destruction of the Beast himself, not till the End of the same Trumpet, or the Conclusion of the Vials. Or, in other Words, the Fall of *Babylon*, the great Harlot that is carried by the Beast, is twofold; the first Partial, and the other Total: the first just before the Commencing, the second at the End of the seventh Trumpet, and at the first Resurrection.

This eminent Distinction between the End of the Reign, and of the Life of the Beast; or between the first and se-

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cond Fall of Babylon: tho' perhaps not absolutely and formally deny'd, has not however been hitherto enough considered nor regarded by any; and therefore stands in need of a particular Proof and Enforcement in this Place. And the Arguments for it are these following.

1. That Power of the Beast, which was to end at the Conclusion of his 42 Months, was only the Power of *making War against the Saints, and overcoming them*. The Original Words are these in many, if not most of the Copies of the Greek Testament; *Καὶ ἐδόθη αὐτῷ ἐξουσία πόλεμον ποιῆσαι μῆνας πέντε καὶ ἑξήκοντα δύο*; *Power was given to him, to make War 42 Months*. And that this is the true Reading, appears by the Repetition of almost the same Words in the next Verse but one, as a particular Explication of these before us, which in all Copies are these: *Καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων καὶ νικᾶσαι αὐτούς*; *And it was given unto him to make war with the Saints, and to overcome them*. So that the End of these 42 Months, only puts a Period to the *Reign*, or prevailing Tyranny of the ten horned Beast; without the least Hint of his utter *Destruction* at the same Time.

2. It is to me evident, that the Fall of *Babylon* is two-fold; because after the first Fall there comes an Angel, with earnest Exhortations to come out of her; and severe Denunciations of Judgments on such as should still hold Communion with her, and obey her; as we have distinctly seen under the 12th Proposition foregoing.

3. Nay farther, even after those Warnings and Denunciations, we find another large and full Prediction of her final Doom then future; as is also particularly visible in the same 12th Proposition just now mentioned.

4. The Great Mystery of God, and of Providence, which had been revealed to his Servants the Prophets, [*viz.* * That

after Isa. ii. 1, &c.

Dan. ii. 34, 35,

* Hæc est illa Consummatio mysterii Dei per Prophetas evangelizati, quam sub septimæ Tubæ clangorem Angelus supra Cap. x. futuram prædixerat; quando nec Bestiæ Menles, nec Testium lugentium Dies, neque omnino ali-

44. & vii. 13, 14, 25, 26, 27. & xii. 7.

6, 7.

after the *Time, Times and an half* of the Antichristian Powers were once expired, God would destroy all the Idolatrous and Tyrannical Monarchies of the World; and then begin to take the Kingdom into his own Hand,] is expressly fixed to the *Beginning* of the seventh Trumpet, or the Point of Time *before* any of its woful Judgments should happen; which Judgments yet were to be the very Means that should bring the Beast to his final Destruction. This so necessary and remarkable an Observation has been almost wholly neglected, or unreasonably set aside by others hitherto, on Account of their several prejudices to the contrary; but ought exactly to be observed by Interpreters. The Words of the Text run thus in the Original,

Apoc. x. 7.

Ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τῆς ἐβδομῆς Ἀγγέλου, ὅταν μίλλη σάλπιξεν, καὶ τελευτῇ τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐγγέλισε τοῖς αὐτοῖς δούλοις τοῖς προφῆταις. *But in the Days of the Voice of the seventh Angel, when he shall begin to sound, or shall be ready to sound, The Mystery of God shall be finished, as he has shewed to his Servants the Prophets.* Which Words are of themselves too plain to admit any Evasion; and shew directly, that as soon as the

6, 7. Plane juxta quod Danieli prædictum fuit cap. vii. ver. 25, 26, 27. & ante de Dominatu Christi Oecumenico seu Regno sanctorum post eadem tempora, eandemque prorsus judicii confectum futuro. Item quod cap. x. ver. 7. ubi idem qui hic apud Joannem Angelus, eodem certe gestu, ritu, iidemque fere (quod summe notandum est) jurisjurandi verbis asseverasse legitur, finito demum intervallo illo temporis, temporum, & dimidii temporis, dispersionem populi sancti; cumque ea simul novissimum illud mirabilem consummatum iri. Annon hæc sunt Tempora illa Gentium? Luc. 21. 34. This is that Consummation of the Mystery of God, that was preach'd by the Prophets; which the Angel foretold would come Chap. x. under the Sounding of the seventh Trumpet. When neither the Months of the Beast, nor the Days of the Witnesses mourning, nor indeed any Period of the Time, Times, and a half Time should remain any longer: ver. 6, 7. In exact agreement with what was foretold to Daniel, Chap. vii. ver. 25, 26, 27. and before, concerning that universal Dominion of Christ, or Kingdom of the Saints which were to succeed after those Times, and after the very same Tribunal of Judgment. It is the same Period also which is in Chap. xii. ver. 7. Where we read that the same Angel who spake here to Saint John, to be sure his Gesture, his Manner, is the same, (and what is principally to be observed) he uses the same Words of the Oath, that we have here, viz: That at the Conclusion of that Interval of a Time Times and a half Time, the Dispersion of the holy People, and therewith the Conclusion of Wonders should be finished. Are not these the Time of the Gentiles? Luke xxi. 34. Medi Clav. Part 2. Synchron. 5.

Tyranny

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Tyranny of the Beast is over, or at the End of his *42 Months of making War*, which precedes the Beginning of the seventh Trumpet, as we have shewn already, Christ's Kingdom is esteem'd to commence, long before the Beasts final Destruction at the End of the same Trumpet, or Conclusion of the Vials afterwards.

5. In the only Place of the Apocalypse, where we seem to have any particular Account of this *Fall of Babylon* under that Name, it no way appears that it shall be total and final. The Words are these; *And the same Hour*, when the Witnesses ascended up into Heaven, *there was a great Earthquake, and the tenth Part of the City fell*; Τὸ δέκατον τῆς πόλεως ἔπεσεν, and in the Earthquake were slain Names of Men 7000; and the Remnant were affrighted, and gave Glory to the God of Heaven. I shall not here venture to interpret the particulars of this Prophecy, nor determine what this Earthquake is, nor what may be meant by the *tenth Part of the City*; nor shall I here enquire what is denoted by the 7000 Names of Men to be slain in this great Earthquake; but only observe, what is abundantly sufficient to my present Purpose, that this is a Description of such a *Fall of Babylon* * only as is accompanied with the Slaughter of

Apoc. xi. 13.

* Porro ne id forte cuiquam scrupulum injiciat, quod ea quæ in textu referuntur de Bestiæ conſternatione, de ruina Urbis, ſtrageque hominum à Terramotu facta minime videntur de omnimoda Beſtiæ abolitione intelligi debere; aio neque hoc ad eum, de quo egimus, Synchroniſmum poſtulari; ſed ut accipiantur ſaltem de tempore Potentiæ & Regni finiendo, quod menſibus XLII. determinatur; quoſque, dato Beſtiæ & Teſtium Synchroniſmo, ſimul cum Teſtium diebus exire neceſſe eſt. Quod vero adhuc aliquantiſper ſupererit Beſtiæ, id adeo (ut hinc colligi datur) diſſimili à priori ſpecie futurum eſt, ut eodem cenſu non ſit habendum; ſed & haud ita multo poſt ſub ſeptima Tuba delendum & abolendum penitus, Faſtis regnis hujus mundi Domini noſtri & Chriſti ejus. Moreover leſt any one ſhould ſcruple to give his Aſſent to what I have ſaid, becauſe what the Text relates concerning the Conſternation the Beſt is in; concerning the Fall of the City, and the Slaughter of Men made by the Earthquake, ought by no means to be interpreted of the intire Deſtruction of the Beſt; I ſay that this is not required in making good the preſent Synchroniſm; but may at leaſt be expounded of the ending the Time of its Power and Reign: which is determined to XLII. Months. And which, upon the Suppoſition of the Synchroniſm of the Beſt and Witneſſes, muſt end with the Days of the Witneſſes.

Bu:

Apoc. xviii.

of 7000 Names of Men, and with the Affrightment of the Remainder, and their giving Glory to God thereupon; but not of its *total and concluding Destruction*, which is described in a much more solemn and glorious Manner, and accompanied with the Consummation of the present Period of the World.

See Apoc. xvi.
13. & xix. 20.

6. Besides all this, we have already seen, under the eighth Proposition foregoing, that the Beast is so far from being utterly destroy'd at the Beginning of the seventh Trumpet, that there then remain all the seven Vials to be poured out upon him, before such his final Perdition; and if we look into the Vials themselves, we shall see that 'tis the last Vial alone that destroys the *Beast*, and the *false Prophet* with him for ever. In short, as the Plagues of the six former Trumpets break his absolute *Dominion*, and put an End to the Intireness of his *Persecution* and *Tyranny*; so the seventh or last Trumpet, with its Vials, appears to be design'd to destroy all that *remains* of him, and of his Authority afterwards: And so must of necessity suppose some Part of that Power and Authority remaining at the same Time.

Dan. vii. 21,
22.

Sebotiam. It must here be confess'd and observed, that very soon after the Little Horn hath pass'd his *Time, Times, and half a Time*, the *Judgment* shall sit, and the *Books* be opened for the general Judgment. For as at the End of the *Time, Times, and an half* of the Power of the domineering Horn, 'tis said that the *Ancient of Days* came, and *Judgment* was given to the *Saints* of the most High, and the *Time* came that the *Saints* possess'd the *Kingdom*; agreeably to our present stating of the Commencement of Christ's Kingdom a little after the End of the 42 Months of the ten horned Beast's Tyranny; so is it said of the same, and of the succeeding Time, *The Judg-*

But we may rather gather hence this Conclusion, that what shall still remain of the Beast for some Time will be so considerably different from what it before was, that it ought not to be esteem'd the same State of the Beast: and that so short shall this State be as in no long Time it shall be dissolved, and utterly destroyed under the seventh Trumpet: When the Kingdoms of this World shall become the Kingdoms of our Lord, and of his Christ. *Medi. Clav. Part 2. Synchron.*

ment

ment shall sit; and they shall take away the Little Horn's Dominion, to consume, and to destroy it unto the End: Fairly implying a leisurely and gradual Consumption of it from that Time of the Saints beginning to reign, till its utter Destruction at the last; according as the clear Discoveries in the Revelation have obliged us to state this Matter in the present Proposition. If it be here alledged, as it is by Dr. Cressener, that the second Beast's Power of *making War against the Saints*, with the Kings his Confederates, continued till just before his last Destruction, and so could not be at an End sooner; the Answer is obvious, that 'tis a very different Thing to have a constant Power of *making War against the Saints, and prevailing against them*, which I affirm to be over before; and a single Attempt of waging War against Christ himself, when 'tis a *fruitless* one, and only to his and his Comrade's utter Destruction for ever and ever; which is the plain Case in the Texts here refer'd to; as any one may easily observe upon the Comparison. And agreeably to our deferring the last final Destruction of the Beast and false Prophet till the first Resurrection or Judgment from the Apocalypse, do both Daniel and St. Paul speak of the same Thing: *I beheld, says Daniel, till the Thrones were set, and the Ancient of Days did sit: — the Judgment was set, and the Books were opened; I beheld then, because of the Voice of the great Words which the Horn spake; I beheld even till the Beast was slain, and his Body destroyed, and given to the burning Flame.* And, says St. Paul, *the Lord shall consume him, i. e. The Man of Sin or Second Beast with the Spirit or Breath of his Mouth, and shall destroy him with the Brightness of his coming.*

Ver. 26.

Apoc. xvi. 13,
14. & xix. 19.

Apoc. xiii. 5,

7.

Verf. 9, 10, 11.

2Thess. ii. 8.

XVII.

The seven Thunders seem to be so many remarkable Warnings or Acclamations or Revelations, either between the End of the sixth and Beginning of the seventh Trumpet, or rather included in the seventh Vial, as that is in the seventh Trumpet.

Apoc. x. 3; 4.

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But

But they being forbidden to be written by *St. John*, ought not to be presumptuously determined by us, till the Event explains them.

Pag. 732.

Ver. 7.

That the seven Thunders belong to the Interval between the End of the sixth and Beginning of the seventh Trumpet, is supposed by *Mr. Mede* from their Place in the Series of the *Sealed-Book-Prophecy*. For the sixth appears to be certainly over at the End of the ninth Chapter; and the seven Thunders come on in the Beginning of the tenth; and yet the Angel, *after the seven Thunders are over*, as is commonly supposed, assures us that the seventh Trumpet is not then begun.

But the Reasons which induce me to believe that the seven Thunders do rather belong to the seventh Vial, are these:

1. The regular Method and Harmony of the Rest of the Parts of this *Sealed Book* do persuade us thus to place the Thunders. For since, as we have seen, the seventh Seal contain'd the seven Trumpets, and the seventh Trumpet contain'd the seven Vials, it will be most natural and uniform to suppose, that the seventh Vial does in like manner contain the seven Thunders also.

Apoc. x. 3.
Chap. xvi. 17.

2. The Introduction of them in the Apocalypse, by Way of Appendage to the *sixth Trumpet*, and, as is somewhat probable, not before, but *after* the general Intimation of the *seventh* also, agrees well enough to this Hypothesis. When the sixth Trumpet is over, we find a glorious Angel, about to introduce the *seventh Vial*, crying first with a loud Voice, *as when a Lion roareth* [which looks just like that great Voice from Heaven by which the seventh Vial is begun] *i. e.* probably, using that solemn Oath mentioned just afterwards, relating to the Certainty of the seventh Trumpet's succeeding the Sixth in its due Order, and to its general Effect the Settlement of Christ's Kingdom. And *ὅτε ἐπαύσατο*, either *while he so cried*; or rather, as we render it, *when he had cried, seven Thunders uttered their Voices*. If therefore the seven Thunders were not deliver'd till after this Mention of the seventh Trumpet, it will agree well with our present Conjecture, that they belong rather to the seventh Trumpet

pet than the Sixth; and indeed rather to the Conclusion of it, or to the last Vial also. And this is hence confirm'd, that if it was otherwise, and if the *Voice, as of a Lion roaring*, was utter'd at the very same Time with the Voices of the seven Thunders, it must sure have hinder'd St. *John* from hearing of them so distinctly, as we find by what follows he certainly did. So that probably the Thunders were introduced *after* the Mention of the seventh Trumpet; and therefore probably belong to its Conclusion, or the last Vial.

3. The seventh Vial, besides other Remarkables, chiefly taken from the seventh of the Plagues of *Egypt*, has also within it, agreeably to that Plague, *Βρονταί, Thunders*, as we find both in its general Intimation, and particular Description also. And this is the more to be observed, because this seventh Vial is, I think, the only particular Plague or Judgment in this Book which has any Thunders mention'd in it. Now then, since we find in general that *Thunders*, in the Plural, are certainly included in the seventh Vial, and in no other distinct Plague or Judgment in this Book; and since we elsewhere find a particular Mention of *seven Thunders*, without any clear Hint where they ought to be placed; it is certainly not improper to suppose that they belong to the same Vial, and are no other than those seven particular Thunders which in general are mention'd as included therein. And this seems to me the proper Connection between these Thunders, and that Vial to which they appertain.

4. This is also mightily confirm'd by a parallel Place, tho' not under the last Vial, yet contemporary therewith, where at that Point of Time belonging to this Vial or the Destruction of *Babylon*, St. *John* heard as it were the Voice of a great Multitude, and as the Voice of many Waters, and *ὡς φωνὴ βροντῶν λαλῶν*, as the Voice of mighty Thunders saying *Alleluia*; For the Lord God Omnipotent reigneth; what should the Voice of these mighty Thunders be but that of the seven famous Thunders we are now upon? And if so, it may further deserve by the Way to be consider'd whether these seven Thunders, which are more emphatically refer'd to here in the *State of the Undefined* than in

Exod. ix. 13.

35.

Apoc. xi. 19.

& xvi. 18.

Apoc. xix. 6.

the *seventh Vial* itself, ought not to be esteem'd of a somewhat different Nature from the Judgment of the Vial, which is compleat without them; and indeed whether they be not rather Eucharistical or Prophetical than Judicial; especially since not only the parallel Event in *Joshua*, as we shall see presently, was a joyful *Acclamation* of the People; but principally since in this very Place they are described as saying, and that in the *Hebrew Language*, *Alleluia*, or using the several Psalms, whose Titles are *Alleluia*, [see my Prefaces to those Psalms in the *Roman Psalter*] *because the Lord God Omnipotent reigneth*.

5. Which is also confirm'd by the Likeness of the Expressions used in *Exodus*, and in all these Cases in the Revelation. In *Exodus* we find the Thunders called *Voices*, or *Voices of God*. Under the seventh Vial we find Mention not only of *Thunders*, and their Attendants *Lightnings*, but of *Voices* also. *Exod. ix. 23, 28.* *Apoc. xi. 19, and xvi. 18.* *Chap. xix. 6.* *Kai ēγένοντο φωναί, καὶ βρονταί, καὶ ἀστραπαί.* And when the mighty *Thunders* are mention'd, it is their *Voice* which is particularly taken Notice of. Accordingly, when the *seven Thunders* are brought in, they are introduced not alone, but *uttering their Voices* also; *Chap. x. 3, 4.* *Ἐλάλησαν αἱ ἑπτὰ βρονταὶ ταῖς ἑαυτῶν φωναῖς.* All which agrees very well with the other Expressions before-mentioned.

6. This Hypothesis agrees particularly with the Nature and *Apoc. xvi. 17.* Place of the seventh Vial, which was *poured into the Air*; and therefore might naturally produce Thunders, with their Concomitants; which are the most remarkable of all the usual Effects, or *Phænomena*, which proceed from that Region.

7. Lastly, This corresponds very well with that remarkable History in *Joshua*, to which, as we have before observed, the Prophecy of the seven Trumpets, with the Vials of the last of them, does directly refer: For as there the seventh Day's Work was peculiar and seven-fold, as the seventh Trumpet was peculiar, and to contain seven Vials; so was the *last Part* of the seventh Day's Work, belonging to the seventh Vial, peculiar also: For then only were the Priests to *make a long Blast with the Trumpets of Jubilee*; and then only the People were

were to *shout with a great Shout*, till the Walls of *Jericho* fell down flat before them. Which long Blast with the seven Trumpets, and mighty Shout of the People, seem to me correspondent to these seven last Thunders, with their Voices; and as they were just previous to the Fall of the City *Jericho*, the principal Obstacle to the *Jews* Passage into the Land of *Canaan*; so are these also to be just previous to the Fall of the Great City, or Mystical *Babylon*, the principal Obstacle to the same *Jews* Conversion to the Christian Faith, and to the Commencing of that *Millennium* of which the Land of *Canaan* was a Type under the Old Testament.

But as to any Guesſes or Expositions of Learned Men of these seven Thunders, before the Time of their Completion, I cannot but wonder at them. When God seems on purpose to hide the Contents of these seven Thunders from us till then, to think ourselves capable of finding them out by our own Abilities, seems to me not a little foolish and presumptuous. The Words of St. *John* are these: *And the Angel cried with a loud Voice, as when a Lion roareth; and when he had cried, seven Thunders uttered their Voices; and when the seven Thunders had uttered their Voices, I was about to write; and I heard a Voice from Heaven, saying unto me, Seal up those Things which the seven Thunders uttered, and write them not.* Upon which Words the judicious Mr. Mede says excellently, *Erunt forte septem Tonitrua oracula totidem — sed ignorandæ omnino rei; nec nisi suis temporibus percipiendæ: quod innuit Joanni, voces Tonitruum scripturo, cælitus facta prohibitio; ob-signa quæ locuta sunt septem Tonitrua, & ne ea scribas. Frustra igitur nos inquirendo erimus quæ Deus occulta esse voluit, & suis temporibus reservanda.* Perhaps these seven Thunders will be seven Oracles; but containing what is not now to be known, and not to be understood till their proper Seasons: Which is intimated to *John*, when he was about to write down the Voices of the Thunders, by that Prohibition, *Seal up the Things which the seven Thunders have uttered, and write them not.* Vain therefore will our Enquiries be, as to such Things, as God is desirous to conceal; which ought to be left to their proper

proper Seasons. In this Place sure, if in any, God's own Admonition ought to take Place; *secret Things belong to the Lord*; and accordingly ought not, till the Time of their Completion, to be too boldly enquired into, or determined by us. At which Period, and not before, it will become us to expect and look about for the Completion and Understanding of these Thunders. For as they were designed not to be known till their fulfilling; so, no doubt, it was designed they should then be observed; tho' not so much perhaps for their own Sakes, as for the Sake of that greater and more concerning *Epocha* which they warn us of, as next to succeed, viz. either the first Commencing of Christ's Kingdom upon the Conclusion of that of the ten Antichristian Powers, before the Beginning of the seventh Trumpet; or rather the Conversion of the *Jews*, and entire Advancement of Christ's Kingdom in the *Millennium*, after the seventh Vial. [See seven such *Voices of God*, or *Thunders*, in Psalm xxix.]

XVIII.

Apoc. xx. &
xxi. & xxii.

That Happy and Glorious State of the Church which concludes the Revelation, and is sometimes described as the Marriage of the Lamb; or the *New Jerusalem*; sometimes as the Thousand Years, wherein Satan is bound; and wherein the Saints live and reign with *Christ* upon Earth, belongs to one and the same Period, which is still Future; and immediately succeeds the Events contained in the *Sealed Book*, and in the *Open Codicil*; taking up the entire Space from thence to the second Resurrection, or till the End of the General Judgment, and Consummation of all Things.

That the *Sealed Book* does not directly contain more than the Events of the Seals, which are terminated at the End of the

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the Vials, seems to me evident, both from the Nature of the Thing itself, and from a visible Period in the *Apocalypse* at this Point of Time also. For as soon as the final Ruin of *Babylon* is over in the 18th Chapter, and Hymns of Praise are sung to God for his just Judgments upon her, with a short Hint, by the Bye, of the Preparation for the *Marriage of the Lamb*, in the Beginning of the 19th Chapter; The Angel, says St. John, as if all his present Business were over, saith unto me, *These are the true Sayings of God. And I fell at his Feet to worship him; and he said unto me, See thou do it not: I am thy Fellow-servant, and of thy Brethren that have the Testimony of Jesus: Worship God; for the Testimony of Jesus is the Spirit of Prophecy.* Which is just such a Conclusion as we meet with afterward at the End of the Appendix, and so of the whole Prophecy; and therefore appears to be a Conclusion of the

Apoc. xxi.
6, 7, 8.

Sealed Book. That the *Open Codicil* reaches no farther than the *Sealed Book* is plain; (1.) By its general Nature and Genius; which is that, not of a *separate Treatise*, or *Book*, but of an *additional Codicil*. (2.) By the common Period of that double Prophecy, which runs equally through both the Books from the Beginning of the Trumpets till the End of the Vials, and the universal Destruction of the Enemies of Christ at that Time. (3.) By the View of its Contents, which reach no farther than that Destruction in any of its Visions. Only it must be observed, that I also take in the latter Part of the 19th Chap.

into the *Sealed Book*, as being no other than a *Clausula*, or summary Recapitulation of the *Sealed Book*, and the Success of its Judgments; introducing Christ in the same Manner, but

Apoc. xix.
11—21.

more gloriously, *riding on a white Horse* to the last great Battle of *Harmageddon*, as the first Seal introduced him also *riding on a white Horse, conquering and to conquer*; and so at last connecting and conjoining together the Beginning and Ending of the *Sealed Book*; assuring us thereby what was its main Design; namely, an Account of the several Steps by which Christ would advance his Authority, and at the Conclusion would triumph over all his remaining Enemies in the *last Vial*. And as the *Open Codicil* has at its Conclusion an exactly parallel

Apoc. vi. 2.

Clausula Apoc. xiv.
14—20.

Clausula or *Period*, I take that also into that *Open Codicil*, and observe that there it *entirely ends*, without the least Hint of the succeeding glorious State of the Church. It being indeed no other than an *additional Codicil* relating wholly to the *Sealed Book itself*, without any Concern with its *Appendix* at all, or those glorious Things foretold in it. These Things being thus premised, I come to the present Proposition; and assert, that the *New Jerusalem*, or the Marriage of the Lamb, and the Binding of Satan, while the Saints live and reign with Christ 1000 Years, belong to one and the same State of the Church; and are either the very same Thing, or at least contemporary to each other; and as they immediately succeed the *Sealed Book* and *Open Codicil*, so do they continue for 1000 Years, from the first to the second Resurrection.

That the *Holy City*, the *New Jerusalem*, and the *Marriage of the Lamb*, are, as it were, the same Thing, is evident in the very Description of the former; which is expressly said to
 Apoc. xxi. 2. *descend from God out of Heaven, prepared as a Bride adorned for her Husband*. And if we but a little consider what Nation is meant in Scripture, by the *Wife of the Lamb*, we shall not be able to deny that the *New Jerusalem* must belong to the same State. But that this State is the same with that of the *Binding of Satan*, and of the *Reign of the Saints* for 1000 Years after the first Resurrection, or at least contemporary with it, is thus proved:

1. At the Destruction of *Babylon* we are directly told, that
 Apoc. xix. 7. *the Marriage of the Lamb is come, and that his Wife hath made herself ready*. And after the *Destruction of the two Beasts*, which is contemporary with *Babylon's Destruction*, or rather the same Thing, immediately follows the *Binding of Satan*, and the Beginning of the *Millennium*. So that these two States plainly begin together.

2. Upon the *loosing of Gog and Magog* after the End of the
 Apoc. xx. 9. *Millennium*, they immediately *compass*, or besiege the *Camp of the Saints*, and the beloved City, i. e. the *New Jerusalem*, till *Fire descends out of Heaven from God, and devours them*.

So

So that these two States *end* together also; and therefore upon the whole, are entirely contemporary.

That these two States *immediately succeed* the *Sealed Book*, and *Open Codicil*, or are to begin just *after* the Destruction of *Babylon*, and of the two Beasts, appears, because,

1. These contemporary States follow those before-mention'd *Apoc. xix. immediately*, as we have seen, in the Order of the Narration *and xx.* of *St. John*; and therefore, since no other Characters persuade the contrary, are to be supposed to follow in the Order of the Event also.

2. These contemporary States could not come *sooner* than this Destruction of *Babylon*, and of the two Beasts; because *Satan*, or the *Great Dragon*, was, till now, so far from being intirely *bound*, or chain'd up from *deceiving the Nations*, as he *Apoc. xx. 3.* was to be during the *Millennium*, that he it was who gave to the *first Beast* his *Power*, and his *Seat*, and that *great Autho- Chap. xiii. 2.* rity, by which the World was so long enslaved, and deceived, and imposed upon. And during the same Interval it was that God sent upon Men that *Efficacy of Error* or Deceit, *Ἐνέργειαν 2 Thes. ii. 11.* *πλάνης*, which was to continue during that whole Interval.

3. These contemporary States could not come *later* than we have assign'd, because the *Second Resurrection*, the *General Apoc. xx.* *Judgment*, and the *Consummation of all Things*, are then come; *11, 12.* and so put an intire Period to this Prophecy, and to the present Ages of the World at the same Time. So that upon the whole, since these States can neither come *sooner* nor *later* than is here asserted, they must belong to this Time, that is, to the Interval after the Destruction of *Babylon*, and of the two Beasts, from the first to the second Resurrection.

But because these glorious States whereof the Scripture speaks so often, and so magnificently, are wholly future, and therefore beyond the proper Bounds of our present Enquiry, I shall content myself with these short Hints, and wave any farther more particular Discourse about them; and so leave the more full Explication of these Prophecies of Things so remote from our Times, to those whom God shall hereafter stir up to enquire into them, and explain them.



AN ESSAY

ON THE

REVELATION of St. John.

PART II.

OR,

A short View of the Prophecies contained in the SEALED BOOK.



HAVING already laid down and establish'd the principal Foundations necessary to be known, before we can at all understand the particular Prophecies of this Book; and having withal settled the Order and Series of all its Visions from Characters fetch'd only from the Book itself, or from the parallel Book of *Daniel*, without any Dependence on particular Hypotheses and Applications; (which indeed ought not to be at all allow'd any Place there) I am prepared to attempt a *short View* of

ΕΓΩ
ΕΙΜΙ ΤΟ Α
ΚΑΙ ΤΟ Ω ΑΡΧΗ
ΚΑΙ ΤΕΛΟΣ ΑΕΤ
ΕΙ Ο ΚΥΡΙΟΣ
ΑΠΟΚΑΛΥΨΕΟΣ
Ι. 8.

SEX PRIMA
SIGILLA

I	II	III	IV	V	VI	COETUS CXLIV. M. Servorum Dei Signaculo D			
100	200	300	400	500	600	700	800	900	1000

Trivium
Atrium
Templum & Altaris Emanuelis
Fugit in Desertum

ΓΡΑΨΟΝ
Α ΕΙΔΕΣ ΚΑΙ
Α ΕΙΣΙ ΚΑΙ Α
ΜΕΛΛΕΙ ΓΙΝΕΣΘΑΙ
ΜΕΤΑ ΤΑΤΑ
ΑΠΟΚΑΛΥΨΕΟΣ
Ι. 19



ΒΙΒΛΙΟΝ ΚΑΤΕΣΦΡΑΓΙΣΜΕΝΟΝ
ΣΦΡΑΓΙΣΙΝ ΕΠΤΑ

VÆ I.

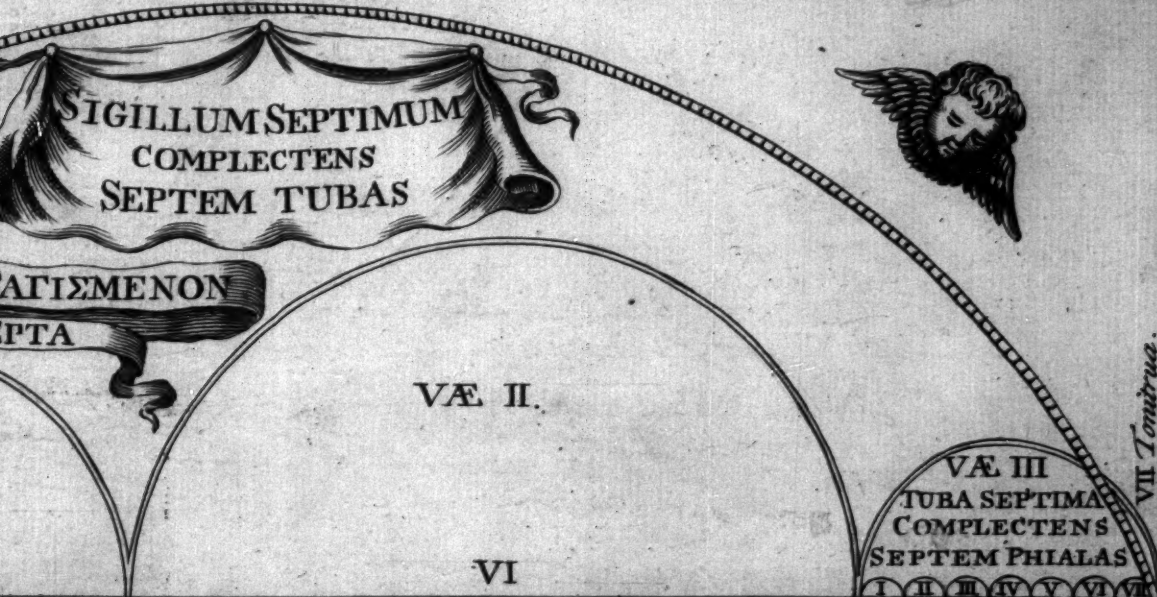
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V

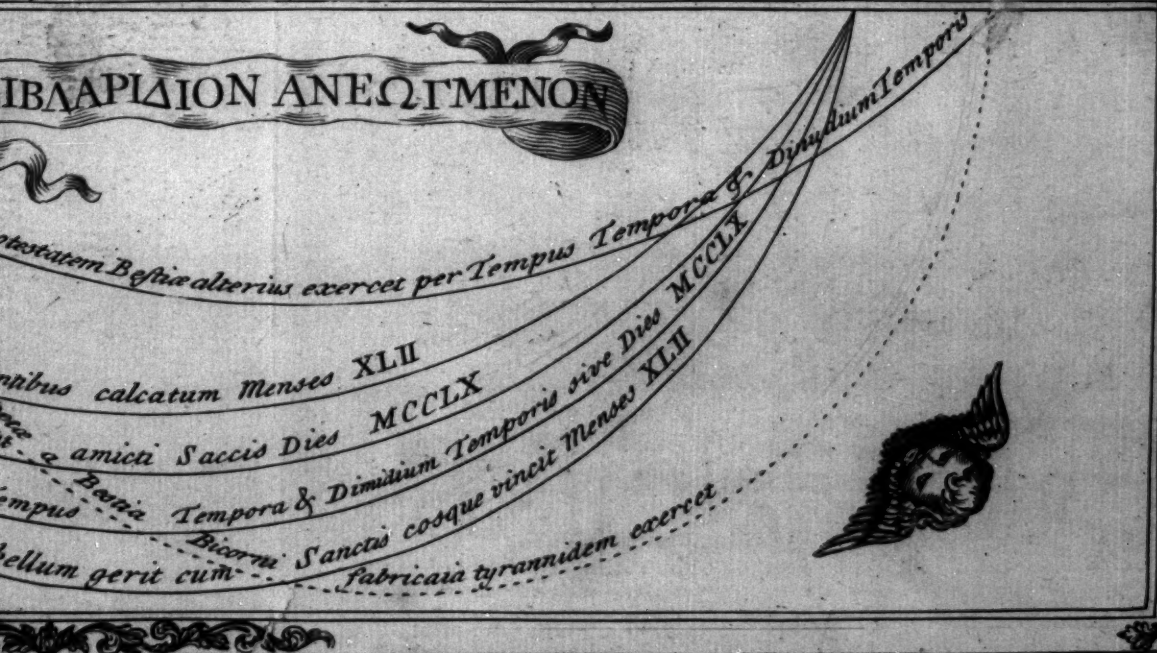
COETUS CXLIV. M. Signaculo Dei in fronte

ΒΙΒΛΑΡ

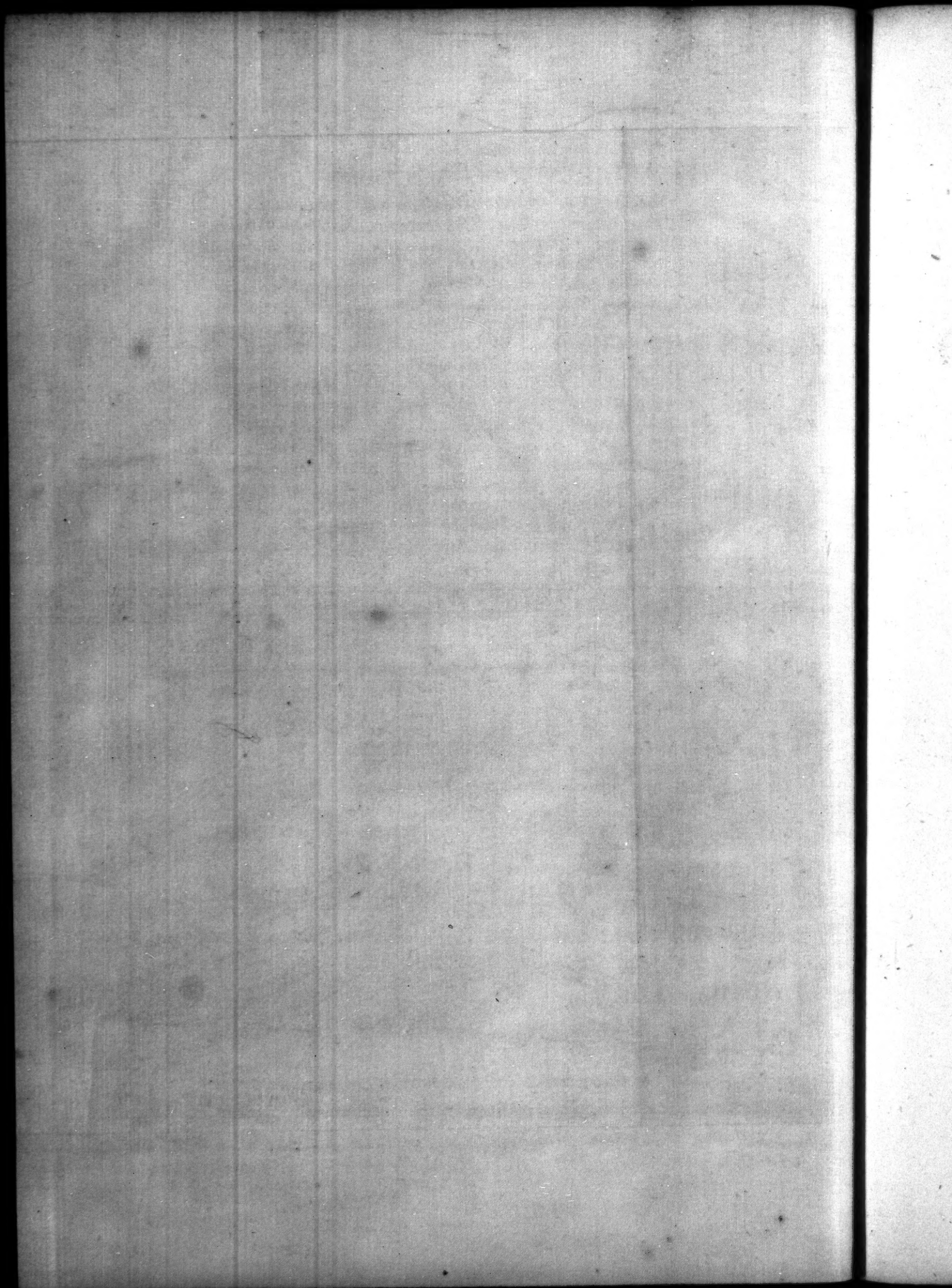
Perium Cornu sive Bestia Bicornis potestatem
Imago Bestie
Decemcornu
Genibus co
Atrium Exteriorius a
Duo Testes Dei Prophetiant
Mulier Puerrera alitur in Deserto per Tempus
Bestia Septiceps Decemcornu petra bellum ge



culo Dei Vivi in fronte muniti						Turba Palmifera						Ἐπεθε Βαβυλῶν Ἐξέλθετε					
2000	1100	1200	1300	1400	1500	1600	1700	1800	1900	2000							
in fronte muniti						Supra montem Sion						Ἐναγγέλιον Ἀκόνιον					



VII Tonitrua.
RESURRECTIO PRIMA NUPTIÆ AGNI ET BEATUM JUSTORUM MILLENNIUM.



of the Visions and Prophecies themselves. But before I proceed, the Reader must give me Leave to say somewhat more about that *grand Rule of Interpretation* just now hinted, which is of so great Importance to the right Understanding of this Book; and the Neglect whereof I look upon to have been the general Occasion of almost all the Errors of Expositors, one way or other: I mean, that the Order of all the Visions is to be wholly taken from intrinsic Characters in the Book itself, and not at all to be conform'd to any particular Hypotheses or Explications; and that from such an Order first establish'd, all the Certainty and Evidence of future Applications is to be derived; and without such Order so establish'd, all Expositions must be precarious and uncertain, and only depend on the Fancy and Imagination of every Commentator. This was the great Mr. Mede's settled and constant Judgment in this *Mede*, p. 536, Matter; and his Attempt being built on this Method, had and 683. such vast and unexpected Success, that the Body of the Protestant Churches have generally declared themselves satisfy'd in the greatest Part of his *Foundations*, laid down in his *Clavis Apocalyptica*; and in the greatest Part of his *Superstructure*, or Interpretations also, contained in his *Commentationes Apocalypticae*, and other more occasional Papers thereto relating. And tho' I care not to use Monsieur Jurieu's Words, as if Mr. Mede were a Man inspired for the Interpretation of the Prophecies; *Preface*. yet I can add with him, that his Works of this Kind have ever charm'd me; and that I can find nothing like them in all the other Expositors. And I take the true Reason to be (besides his extraordinary Judgment in the Scripture in general, his Impartiality, and the extraordinary Blessing of God upon his Labours) that he laid the Foundation right by the exact Observance of this Method, as far as possibly he could; and that he would not venture a particular Application of any Visions, till by the Demonstration of his *Synchronisms* he had fixed the Order and Series of them all before-hand: And it is to be lamented, that his Example has never since been rightly follow'd by any. The learned Dr. Henry Moor and Monsieur Jurieu generally follow Mr. Mede, and so are certainly some of our

best Commentators on this Book: But where Mr. Mede had fail'd, they generally fail also; and where they advance some new Assertions of their own, they are generally built on some *Interpretations* of their own, contrary to the true Order of the Visions; as where the former fixes the Beginning of the Vials to the Protestant Reformation, and makes that the Rising of the Witnesses, wholly without Direction from the Book itself; nay, contrary to its certain Order and Coherence. In Part of which the learned, and otherwise judicious Dr. Cressener has erred with him also, and on the same Occasion; I mean, by suffering a particular Interpretation to determine the Order of the Visions, even where he owns the Concinnity and Exactness of the Prophecy itself dissuaded him from it, as we have seen already. Nay, what is particularly observable in Dr. Cressener

Page print.

Judgments on is, that he builds a great Part of his Conclusions on this *Postu-*
the Roman *latum*, that the Rise of the Beast was before the Year 620;
Church, P. 3. without any Proof, that I find, offer'd for the same at all: Whereas not one such Interpretation as that is, ought ever to be taken for granted by any Expositor; but proved from the Series of the Visions establish'd from the Book itself alone, and some certain Characters of the Time of the Rise of the Beast therein mention'd: It being certainly very easy to suppose, that in a Book so lately, in a Manner, *begun* to be understood, all Interpreters may have failed in the Date of the Reign of Antichrist, as well as he supposes they have mistaken in other Things. I have ever therefore been entirely of Mr. Mede's Opinion; and, without regarding any Expositions whatsoever, I have endeavour'd to search into, and, I think, have found the Order and Series of all the Visions in the *Apocalypse*, from sufficient Characters in the Visions themselves. And now, and not till now, do look upon myself prepared to attempt a *short View of the Prophecies themselves*, and their general Applications to the Histories of the past Ages. And if it should be my good Fortune to give the World better Satisfaction in any of the Points still left obscure by Mr. Mede, than others have been able to do, I must, under the Providence of God, ascribe it to my perfect Reliance on the intrinsic

trifick Characters of the Book itself, for the entire Order of the Visions, and on my Endeavour after the Observance of the Letter of the Text every where in my Applications, without any Fondness for darling Hypotheses first fix'd upon, or any *Studium Partium*, any Prejudice or Biass for this or that Party or Opinion among Protestants, any farther than I find ground for the same from the Holy Scriptures, and the most ancient Writers of the Christian Church. But before I proceed to the Particulars, the Reader is to be inform'd, that I do not pretend to write an entire *Commentary* or *Critical Exposition* on this Book: I do not think myself capable of doing that with any Success; but I only intend to comply with the Title, and to write in Way of *Essay*, or *Short View* of the several Visions; and to give such a *Specimen* of their Application to the several Circumstances of the *Roman Empire*, and of the Christian Church contained therein, as will pretty well satisfy most Readers, and render an exact and critical Exposition of the whole very obvious, and easy to those whose Studies and Genius fit them for such an Undertaking.

In order then to the better understanding of the rest of the Parts of this Book, I shall first take the Assistance of that admirable Exposition of some of its principal Branches which the good Providence of God has afforded us in the Book itself, by the Ministry of his Angel; without which, perhaps, the several Prophecies of this Book had never, on good Grounds, been understood by us.

The Angel's EXPOSITION.

AND there came one of the seven Angels, which had the seven vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgment of the great whore, that sitteth upon many waters;

2. With whom the Kings of the Earth have committed fornication, and the Inhabitants of the Earth have been made drunk with the wine of her fornication.

Apoc. Chap.

xvii.

See Mr. Gar-

ret's Discourse

concerning An-

tichrist, Part I.

3. So

3. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-coloured Beast, full of names of blasphemy, having seven heads, and ten horns.

4. And the woman was arrayed in purple, and scarlet colour, and decked with gold, and precious stones, and pearls; having a golden cup in her hand, full of abominations, and filthiness of her fornication.

5. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7. And the Angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her; which hath the seven heads, and ten horns.

8. The beast which thou sawest was, and is not, and shall ascend out of the sea or abyſſe, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is.

9. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10. And they are seven Kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12. And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13. These have one mind, and shall give their power and strength unto the beast.

14. These shall make war with the lamb, and the lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

15. And

PART II. *Revelation of Saint John.*

III

15. *And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.*

16. *And the ten horns which thou sawest upon the beast, shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.*

17. *For God hath put in their hearts to fulfill his will, and to agree, and give their kingdoms unto the beast, until the words of God shall be fulfilled.*

18. *And the woman which thou sawest, is that great City, which reigneth over the kings of the earth.*

Having thus set down the Angel's Exposition at large, I shall endeavour to unfold its Meaning under the following Propositions or Observations.

I. "The Beast with seven Heads and ten Horns, mention'd in this Exposition, is the same Beast that was before described in the 13th Chapter, and in Daniel, i. e. the Roman Empire: And Babylon, that great Harlot that rides upon the Beast, or rules over that Empire, is * the City of Rome."

The

* Certissimum est nomine Babylonis Romam Urbem significari. *Baron. ad Annum 45.*

Johannes in Apocalypsi passim Romam vocat Babylonem; — Et aperte colligitur ex Cap. 17. Apocalypseus. *Bellarmin. de Rom. Pontif. Lib. 3. Cap. 13.*

Romæ conveniunt aptissime omnia quæ de Babylone dicuntur in hoc libro: — atque illud imprimis quod alii convenire non potest, Apoc. 14. 9. — Si ergo omnia conjungamus quæ de Babylone dicuntur planius eam esse Romam intelligemus: — Nam etsi quædam ex singulis vel in congregationem malorum, vel in aliam urbem convenire possent; omnia profecto nisi in Romam non conveniunt. *Ribera in Cap. 14. Apoc. 30. 31.*

Et non potuit manifestius Romam Urbem veluti digito monstrare. *Malvenda de Antichristo, pag. 184. in Cap. 17. & 18.*

Roma à Joanne vocatur Babylon, quia Babylon fuit figura Romæ; quibus verbis aperte designat Romam. *Lassius de Antichristo.*

Dico ergo, Babylon hic est Roma. Hoc enim nulli alteri nisi soli Romæ competit. *Cornel. à Lapide in Cap. 17. Apoc. v. 2. & 9.*

Perspiciue enim asserit septem Bestiæ capita esse septem Romæ montes, — Reliquis ergo expositionibus rejectis illa debet esse certa quæ docet Romam sub Babylonis nomine significari. *Alcasar in Apoc. Cap. 13. Sect. 5. & in Cap. 7. Disput. 1.*

Quare

The former Part of this Observation is so clear from a Comparison of their several Descriptions, and from the Nature of this Chapter, (which is not a new Vision, but an Explication of a former;) that I shall choose rather to take it for granted, or refer the Reader to Dr. Moor and Dr. Cressner, who have proved it beyond rational Contradiction, than enlarge upon it in this *Essay*. Those who are resolved to make as many such Beasts with the same *seven Heads and ten Horns*, as they shall have occasion for in their own Hypotheses, and can deny these to be the *same* Beast, seem to me prejudiced enough to evade all the Arguments in the World; and therefore I shall not concern myself with them in these Matters. But as to the latter Part of the Observation, *viz.* that the *Woman*, or great Whore that *rides upon the Beast* is the City of *Rome*,

Quare existimamus nomine Babylonis Romam Urbem significari in hoc Apocalypseas opere. — Nam quod Roma Babylonis nomine censeatur perspicuum est. — Et vere Romam Joannes clarissimis argumentis videtur indicasse. *Viz.* In Cap. 17. Apocalyps. Sect. 3.

In English thus:

It is most certain that by the Name of Babylon the City of Rome is denoted.

John, in his Apocalypse, frequently calls Rome Babylon. And this is evidently collected out of the xvii. Chapter of the Apocalypse.

All the Characters which are spoken of Babylon in this Book do most exactly agree to Rome. — And that in particular Apoc. xiv. 9. which can belong to nothing else. — If therefore we put all those Characters together, which are so plainly spoken of Babylon, we shall understand that it is Rome. — For altho' some of these Particulars may agree either to the Congregation of evil Men, or to some other City; for certain they cannot all agree to any Thing but to Rome.

And indeed John could not more clearly point at the City of Rome, and that as it were with his Finger.

Rome is called Babylon by John; because Babylon was a Figure of Rome: By which Words he plainly denotes Rome.

I say therefore, that this Babylon is Rome. For this Character can agree to nothing but to Rome only.

John plainly affirms that the seven Heads of the Beast are the seven Hills of Rome. — We ought therefore to reject the other Interpretations; and to esteem that Exposition to be certain which teaches us, that under the Name of Babylon Rome is signified.

Wherefore we reckon that by the Name of Babylon is denoted the City of Rome, in this Work of the Apocalypse. — For it is evident that Rome is meant by Babylon. — And truly John seems to have denoted Rome by the clearest Arguments.

'tis so easily proved, is of such great Importance, and may be dispatch'd in so few Words also, that it ought not to be omitted. And, first, *Babylon the Great, the Mother of Harlots, and Abominations of the Earth*, as she is here stiled, is that City which sitteth upon seven Mountains, in the express Words of the Angel: *The seven Heads of the Beast are seven Mountains, upon which the Woman sitteth.* Which, in the Days of St. John, was as * clear, and known a Description of the City of Rome, as that great City of England which is situate on the River Thames, would be of London at this Day.

And then, secondly, lest any should possibly evade or mistake such an illustrious Character, the Angel adds another more plain, if possible, than the former: *The Woman which thou sawest, is that great City which reigneth over the Kings of the Earth*; than which nothing could be plainer, or more unquestionable of this Nature in the World; and therefore justly supersedes any farther Descriptions or Arguments in the present Case, especially since even Grotius himself, who was so very unwilling to believe it, is forced to own, upon the Place, that "there could not have been given more illustrious

* Dies septimontium nominatus, ab his septem montibus in quibus sita Urbs est. Varro Lib. 4. de L. L.

Septemque una sibi muro circumdedit arces. Virgil. Georg. lib. 2. & Æneid. lib. 6.

Diis, quibus septem placere colles Dicere carmen. Horat. Carm. Secular. Sed quæ de septem totum circumspicis orbem

Montibus, Imperii Roma, Deumque Locus. Ovid. Fast. lib. 1. & De Trist. lib. 3. Eleg. 4.

Dumque suis victrix septem de montibus orbem Prospiciet domitum Martia Roma, legar. Trist. lib. 3. Eleg. 7.

Septem Urbs alta jugis, toti quæ præsidet orbi. Propertius.

* That Day is named Septimontium: from those Seven Mountains on which the City of Rome is situate.

This one City includes seven Citadels or Mountains within its Walls.

To sing an Hymn to those Gods who are delighted with the Seven Mountains.

O Rome, the Seat of Empire and of the Gods! thou lookest round thee over the whole World from seven Hills.

I shall be read, while warlike Rome as a Conqueror looks over the conquered World from its seven Hills.

That high City which from the Tops of seven Hills ruleth over all the World.

“ Marks of the City of *Rome*, than those made use of by
 “ the Angel here.

See Dr Cref- Scholium. It must here be observed, that when we have
fencer's Judg- such frequent Mention of Babylon, of Babylon the Great, or of
ments, p. 84, the Great City, or of the Great and Broad City, alone, with-
85. & Jurieu, out the Name Babylon added to it, we must thereby so un-
p. 262, &c. derstand the City of *Rome*, as to remember 'tis consider'd as
 the Head, or Metropolis of the Empire; and under that Ex-
 pression suppose its whole Dominion or Jurisdiction, *i. e.* at
 least the Empire of the *Latines*, or the *Western* Empire, to
 be included. Because, (1.) This gives the best Account why
 Apoc. xj. 8. & this City is still called the *Great City*, and *Babylon the Great*,
 xvj. 19. & and the *Great and Broad City* in this Prophecy; tho' in some
 xvij. 1, 5, 18. Periods of it many Cities have exceeded it in Extent and
 & xvij. 2, 10, Number of Inhabitants, *viz.* because it includes a vast Juris-
 16, 18, 19, 21. diction, and is consider'd as the Head of the fourth Monarchy;
 which Empire therefore is not excluded, when its Head or
 In Apoc. xvij. Metropolis is express'd. And this is *Grotius's* own Paraphrase,
Mulier est Roma; sed notandum cum urbe simul notari impe-
rium urbis: This Woman is *Rome*; but then we must take
 Notice, that together with the City the Empire of that City
 is also denoted. (2.) This is the Stile of the old Prophets,
 under the Principal and Royal City to include the Empire be-
 longing thereto; and particularly concerning the Old and Li-
 Isa. xlvij. teral *Babylon*, from whence *St. John* borrows that Name for
 Jer. L. & 1j. the City of *Rome*: For thereby the *Babylonian* Empire is de-
 signed, or at least, is therein included; as I think all Com-
 mentators do allow. (3.) The Expressions in the *Apocalypse*
 about *Babylon* do imply and suppose this Signification; and
 Ap. xviii. 24. are not otherwise accountable: As where 'tis said, that in this
 & xj. 2, 9. *Babylon was found the Blood of Prophets and of Saints, and*
of all that were slain upon the Earth. Where the two Witnesses
dead Bodies are said to lie in this Great and Broad City; and
they of the People, and Kindred, and Tongues, and Nations,
see them there three Days an half. And where the first Fall of
 Ver. 13. *the Antichristian Beast is express'd by the Fall of the tenth*
Part of this City. All which Expressions are easy and account-
 able

PART II. *Revelation of Saint John.*

115

able in our Notion, that it includes the Empire thereto belonging. But if *the City, the Great City, Babylon the Great,* and the like Phrases, signify nothing beyond the Walls of *Rome*; nor at all relate to the Jurisdiction and Provinces thereto belonging, I know not what tolerable Interpretation can be put upon them. (4.) There is not wanting a special Reason from History for this Extent of the Name of the City of *Rome*, as to the latter Ages of it: For, as *Grotius* himself assures us, by the Decree of *Antoninus the Roman Emperor*, *All within the Bounds of the Roman Empire were made Citizens of Rome*; which gives a very particular Account of the Justness of these Phrases in our large Acceptation of them as to the *Roman Empire*, above that of any other Empire whatsoever. But it is here to be particularly noted, that as *Babylon* cannot denote the Compass of the *Roman Jurisdiction* separately from the City of *Rome*, but only under that, when conjoin'd, the other is taken in; so by that Jurisdiction, or Compass of the Empire of *Rome*, the *Latin* or *Western Empire* may alone be understood ever since the *Greek* or *Eastern Empire* own'd another Head, or Metropolis; I mean *Constantinople*.

De jure Belli.
Lib. 2. C. 9.
Art. 11.

II. " *This Beast with seven Heads and ten Horns* is the *Roman Empire*, not during its Intireness at first; which is
" fully described by the Prophet * *Joel*, as we have already,

Part. 1. School.
1. Post Lemma 2.

P 2

" with

* *Erucam*, inquit *Hieronymus*, *Hebraei Assyrios interpretantur, Babylonios, atque Chaldaeos*; qui de uno orbis climate procedentes tam decem tribuum, quam duarum, hoc est *Israelitici populi cuncta vastarunt*. *Locustam* autem *Medos* interpretantur, & *Persas*; qui subverso imperio *Chaldaeorum* *Judaeos* habuere captivos. *Bruchum* *Macedonas*, & omnes *Alexandri* successores, maximeque Regem *Antiochum* cognomento *Epiphanem*, qui in *Bruchi* sedet in *Judaea*, & omnes priorum Regum reliquias devoravit. *Rubiginem* referunt ad Imperium Romanum, qui quarti & ultimi in tantum oppressere *Judaeos*, ut de suis finibus eos pellerent. — Hoc utrum quoque historice factum, necne sit, liquido affirmare non possumus. Neque enim Regum, & *Paralipomenon* narrat historia: quod utique si fuisset nunquam scriptura tacuisset. Tantum dicimus quod sub metaphora *Locustarum* Hostium describitur *Adventus*. *Hieronymo* fere assentitur *Cyrillus*; qui per has quatuor pestes *Salmansarem*, *Nabuchodonozorum*, *Antiochum*, & *Romanos* intelligit.

“ with the *Chaldee Paraphrast*, *Abarbanel*, and others among
 “ the *Jews*, and with *St. Cyril* and *St. Jerom* among the
 “ *Christians*, interpreted that Prophecy; but when it is divided
 “ into ten Kingdoms, towards its Conclusion.” For,
 (1.) This is the plain Import of *Daniel's* Description of this
 Empire, both in the Vision of the *great Image*; and in that
 other, of the same general Nature, of the *four Beasts*; and that
 in each Case in the Vision itself, and in its Interpretation also:

ligit. Chaldeus Paraphrastes in eundem fere sensum conspirat, dum hasce quatuor Locustarum species Arbe, Jelek, Chasil, & Gazam, Joel ij. 25. Populos, & Linguas, & Imperia, & regna vindictæ interpretatur. Abarbanel quoque, Hieronymum secutus, hunc Prophetam venisse asserit, ut prophetaret de dominatione quatuor Imperiorum, Babylonici, scilicet, & Persici, & Græci, & Romani. Et à literali sensu usque adeo alienus est, ut de iis agens qui ad Locustas hæc referunt, in ipsa Præfatione exclamet, Absit à me ut hoc credam.

The Hebrews, say, Jerom, interpret the Palmer Worm of the Assyrians, the Babylonians, and Chaldeans; who came out of one Climate of the World, and laid waste the Country both of the Ten and of the two Tribes; that is of all the People of Israel. They also interpret the Locust, of the Medes and Persians; who upon the Overthrow of the Chaldean Empire held the Jews in Captivity. They interpret the Canker Worm of the Macedonians, and of all Alexander's Successors; and especially of that Antiochus who was named Epiphanes; who like a Canker Worm abode in Judea, and devoured whatsoever the other Kings had left. They also refer the Caterpillar to the Roman Empire; who, in the fourth and last Place, did so far oppress the Jews, that they drove them out of their own Land. — Whether there were any such Sorts of Animals or not [in Judea], in an historical Sense, we cannot certainly affirm. For neither does the History of the Kings or Chronicles relate any such Thing: which yet certainly the Scripture would not have been silent about, had they been there. We only say, that under the Metaphor of Locusts, the Approach of Enemies is described. Cyril nearly agrees with Jerom, and understands by these four Plagues Salmanassar, Nebuchodonosor, Antiochus, and the Romans. The Chaldean Paraphrast conspires to almost the same Sense; when he interprets these four Kinds of Locusts, Arbe, Jelek, Chasil, and Gazam, Joel ij. 25. of the People, and Tongues, and Empires, and Kingdoms of Vengeance. Abarbanel does also follow Jerom, and affirms, that the Prophet came to prophecy about the Dominion of the four Empires, viz. the Babylonian, the Persian, the Grecian, and the Roman. He is also so averse from the literal Sense, that when he is treating of those who refer these predictions to Locusts, he cries out in his very Preface, God forbid that I should believe so. Apud Cl. Bechartum De Animal. Sac. lib. iv. cap. iv. Videtur etiam Joel i. 2. & ij. 2. cum Exod. x. 14.

And

And the almost bare View of the Words of the Prophet will abundantly justify this Assertion. Thus, in the first Vision, says *Daniel* to *Nebuchadnezzar*, *Thou, O King, sawest, and behold a great Image: This great Image, whose Brightness was excellent, stood before thee; and the Form thereof was terrible. The Image's Head was of fine Gold, his Breast and his Arms of Silver, his Belly and his Thighs of Brass, his Legs of Iron, his Feet part of Iron, and part of Clay. Thou sawest till that a Stone was cut out without Hands, which smote the Image upon his Feet, that were of Iron and Clay, and brake them to pieces.* Now 'tis plain, that the first State of the *Roman Empire*, represented by the *Legs*, all intirely of *Iron*, has nothing like a Division into Ten at all; neither indeed has the first Part of the latter State, represented by the *Feet*, any such Division. But then the last Part of the latter State, represented by the *Toes*, here supposed as an essential Part of the *Feet*; and afterward mentioned expressly, do evidently imply, that the Division of the Empire into ten Kingdoms, was to be the last Stage of it: and that alone, which can be paralleled with the Beast when it had ten Horns, both in *Daniel* and *St. John*. Thus more fully in the Interpretation of this Vision afterward. *The fourth Kingdom shall be strong as Iron; [i. e. in its first State, represented by the Legs, which were wholly of that Metal:] and shall break in pieces, and subdue all Things; [according to the Nature of that Metal:] But the Feet and Toes shall be part of Iron, and part of Clay: and so the latter Part of the Kingdom shall be partly strong, and partly brittle.* Now here, since in this Place we find a Distinction between the *Feet* and the *Toes*; and since both of them are made part of *Iron*, and part of *Clay*; and so denominate a compound, or mixed State of the Empire, after the first State of *Iron* was over; and since withal the ten *Toes* are at the Extremity of the *Feet*, they must denote the very last State of the Empire, not beginning till a considerable Time after the compound or mixed State had obtain'd, and continuing till its final Conclusion and Destruction. Thus also in the second Vision: *After this, says Daniel, I saw in the Night Visions,* Dan. vi. 7-
and

and behold a fourth Beast, dreadful, and terrible, and strong exceedingly: and it had great iron Teeth. It devoured, and brake in pieces, and stamped the Residue with the Feet of it: and it was diverse from all the Beasts that were before it:

Verf. 19, &c. and it had ten Horns. Then I would know the Truth of the fourth Beast; which was diverse from all the others, exceeding dreadful, whose Teeth were of Iron, and his Nails of Brass; which devoured, brake in pieces, and stamped the Residue with his Feet: and of the ten Horns that were in his Head, and of the other which came up, and before whom three fell; even of that Horn that had Eyes, and a Mouth that spake very great Things, whose Look was more stout than his Fellows. I beheld, and the same Horn made War with the Saints, and prevailed against them, until the Ancient of Days came, and Judgment was given to the Saints of the Most High, and the Time came that the Saints possessed the Kingdom. Where we see that the ten Horns are last mentioned of every Thing belonging to the Beast; and the Account of those ten Horns, and of the Little Horn relating to them, reaches to the Conclusion of that Kingdom, and the Coming of Christ to take the Kingdom into his own Hand. Thus, lastly, in the Interpretation of

Verf. 23, &c. this Vision, The fourth Beast shall be the fourth Kingdom upon Earth, which shall be diverse from all Kingdoms: and shall devour the whole Earth, and shall tread it down, and break it in pieces. And the ten Horns out of this Kingdom, are ten Kings that shall arise: and another shall arise after them: and he shall be diverse from the first, and he shall subdue three Kings. And he shall speak great Words against the Most High, and shall wear out the Saints of the Most High, and think to change Times and Laws; and they shall be given into his Hand until a Time, and Times, and a Division of Time. But the Judgment shall sit, and they shall take away his Dominion, to consume and to destroy it unto the End. Where still we see that the ten Horns belong to the last State of the Roman Monarchy; and that their Companion who arises soon after 'em, viz. The little Horn, continues with them till the Judgment sits, or, as it is before, till the Beast is slain, and his Body destroyed, and given

to the burning Flame. From all which concurring Evidence in this Book of *Daniel*, it is clear, that the ten Horns are the *last* Sovereigns of the *Roman Empire*, and immediately precede its final Destruction. And this, as well as the foregoing Proposition, was so known, and agreed upon in the first Ages of Christianity; I might add, is still so known, and agreed upon by the *Jews*; that it is a little strange that any of the Moderns, who yet own a great Veneration for Antiquity, should ever be tempted to recede from such evident Conclusions, so generally consented to, as these have been both by *Jews* and *Christians*. Especially since withal, (2.) This Observation is evident in that Interpretation of the Angel to *St. John*, which we are now upon. For as the *seven Heads* of the *Apoc. xvij. 9.* Beast are expressly said to signify *seven Mountains, upon which &c. the Woman sits*, or the *seven Hills of Rome*: So are the same *seven Heads* referred by the Angel to so many Kings, or Forms of Government in that Empire; *they are also seven Kings; Five whereof were then fallen*, when the Angel spake these Words: *One was then in Being; and Another, which was the seventh, Ver. 7. 11. was not then come, and when he should come, should continue but a short Space: And the Beast with seven Heads and ten Horns, which was once before, but was not then, was to be the eighth King; and yet one of the seven; and was at last to be utterly destroyed also, at the Conclusion of the whole Monarchy. And still more expressly in the next Verse, The ten Horns which thou Ver. 12. sawest, are ten Kings, which have received no Kingdom as yet: but receive Power as Kings one Hour with the Beast. And afterward, The ten Horns which thou sawest upon the Beast; Ver. 16. these shall hate the Whore, and make her desolate, and naked, and shall eat her Flesh, and burn her with Fire.* So that 'tis hence unquestionable that the *Beast with seven Heads and ten Horns* denotes the State and Period of the *Roman Empire*, after its first seven Forms of Government were over; and such a State as was then some considerable Time future, in the Days of *St. John*, and his seeing these Visions; and such a State as was to last till the Destruction of *Rome* it self, at the Conclusion of its Empire. And these two Arguments, or rather

rather Collections of Arguments, seem to me so certain and demonstrative, that I shall not think it worth while to alledge any more upon this Occasion.

III. "This *Beast with seven Heads and ten Horns*, is the "*Roman Empire* after it was become *Christian*, in an Idolatrous and Persecuting Domination. Or in other Words, "*Babylon the great Harlot that rides upon the Beast*, is not "*Rome Pagan*, but *Rome Christian* fallen into an Antichristian Tyranny and Idolatry." For, (1) After the Days of *St. John* there were to be at least *two* Changes of the Form of the *Roman Government*, before the State under the ten Kings, which we are enquiring for. But there were not two Changes of the Form of Government, while the Empire continued Heathen; and therefore this Idolatrous and Persecuting State could not belong to *Rome Heathen*. The former Part of this Assertion appears, by the Words just now quoted from *St. John*; that there were to be *seven Kings*, or Forms of Government in the Empire, before that of the ten Kings; and that that Form of Government should be *the eighth*, and yet that *five* were fallen in his Time, and the *sixth* then present. So that 'tis clear there must be at least *two* Changes of the Form of Government, before the State of the ten Kings could be expected. *One* Change from the sixth to the seventh, and *another* Change from the seventh to the eighth. And the latter Part of this Assertion is evident from the Histories of those Times. For whether we determine the true Difference of the Forms of the *Roman Government*, by the Diversity and Change of the *Names* of its supreme Governors, as has been commonly done hitherto; or, as I rather suppose, from the different *Number* of those supreme Governors; it is unquestionable, that there did not happen *two* Changes of the Form of Government after *St. John's* Time, before the Days of *Constantine*, when the Empire became Christian: and therefore the State of the Empire under the ten Kings, or its Antichristian State, could not belong to *Rome Pagan*. (2) After the Days of *St. John*, and before the Empire became Christian, the *Roman Empire* was never divided into

ten

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ten Kingdoms ; which Division yet is the Principal characteristick both in *Daniel* and *St. John* of this State we are enquiring for. So that 'tis impossible and absurd to apply the Antichristian Period to that Time. (3) In all that Time, between the Days of *St. John*, and the Days of *Constantine*, we cannot find that any one of the Prophecies relating to the Antichristian State, whether in *Daniel* or the *Revelations*, or indeed in the whole Bible, received any tolerable Completion ; much less received it so exactly, that the particular Numbers there specified appear to have been observed ; which yet is absolutely necessary in the present Case. (4) This State is the *very last* of all the States of the *Roman Monarchy*, both in *Daniel* and *St. John* ; as we have already seen : nay it is to continue till the glorious Kingdom of our Saviour is set up, as we have also proved : which to pretend of the Pagan State of *Rome* is ridiculous and impossible. (5) This State is to continue till the utter Destruction of *Rome*, the *mystical Babylon* here referred to ; and that in the prophetick Expressions by Fire also. For so says the Prophecy, *Therefore shall* Apoc. xvij. 8. *her Plagues come in one Day, Death and Mourning, and Famine, and she shall be utterly burnt with Fire, for strong is the Lord God who judgeth her. And the Kings of the Earth, who have committed Fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the Smoke of her Burning.* And the like Prophecies we meet with in Apoc. xvi. & other Places. For that no such Thing happened to *Rome* xvij. & xvij. Pagan after *St. John's* Days, is well known in History. & xix. Therefore that was not the Antichristian State we are enquiring for. (6) And as these certain Arguments foregoing do See Dr. Cressener's Demon- undoubtedly prove, that the State we are now enquiring for, strat. Lib. 1. Cap. 3. could not be *Rome* Pagan, so neither do the Circumstances and Phrases suit any other than *Rome* Christian : as that of an *Apostasy* or Defection from Christianity, after it was once embraced ; for so *St. Paul* describes it ; assuring us, that the 2 Thess. ii. 3. *Day of Christ* should not come, unless there were an *Apostasy* or *Falling away* first : And then that *Man of Sin* should be revealed, the *Son of Perdition*. This also may fairly be con-

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cluded from the Name of *Whore*, so often given to *Rome* or *Babylon*. For, in Dr. Cressener's Words, "when a Nation or a City is said in Scripture to commit Fornication, or to be an Harlot, it signifies that Nation or City to have apostatized from the true Religion to Idolatry; (as particularly in the three first Chapters of *Hosea*;) which could not be till the Times of *Rome* Christian." This also agrees mightily to the Name written upon her Forehead, and to St. John's great Admiration at her, **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND OF THE ABOMINATIONS OF THE EARTH.** And I saw the Woman drunken with the Blood of the Saints, and with the Blood of the Martyrs of Jesus; and when I saw her, I wondered with a great Astonishment. 'Twas no such Mystery, sure, or surprizing Thing, that a Heathen Empire should persecute Christians, and tempt them to Idolatry: St. John at this very Time experienc'd that Treatment from that Empire: But that a Christian Empire should persecute Christians, and tempt them to Idolatry, this was mysterious and wonderful indeed. Tho' that it was not impossible to be, the sad and woeful Experience of the past and present Ages does but too certainly assure us. And if to these Characters we add that Expression of St. Paul, concerning the *Man of Sin*, that he is to sit in the Temple of God; and that certainly at a Time when there was no material Temple standing; I do not know what other possible Sense to put on those Words, but that he was to have his Seat in the Christian Church, or among Christians: according to that Apostle's own Exposition elsewhere, when he says that Christians are the Temple of the Living God. (7) Lastly, As the particular Characters of this State do not belong to *Rome* Pagan, so do they every one belong to *Rome* Christian; as has been very largely and particularly shewn by the learned and most pious Dr. Moor, in his excellent Piece called *the Mystery of Iniquity*; and since that Time has been also largely and fully proved by a learned Foreigner *Heidegger*, in his *Mysterium Babylonis magne*; by Monsieur *Jurieu*, in his *Prejudices against the Church of Rome*; and before all these,

See also Ab-
bot's Demon-
strat. Antichr.
& Downham
of Antichrist.

these, by one G. S. in a Book called *Sacre Heptades*, or Seven Problems, concerning Antichrist, printed in the Year 1625, by Peter Du Moulin in his *Vates* Book, 5. Chap. 1, &c. and many others. Which Treatises, if they were but with any Degree of Impartiality considered by the *Romanists*, could hardly fail of making them sensible that the Pope and his subordinate Hierarchy are that great Antichrist so much prophesied of in Scripture; and that those ten Kingdoms of the *Roman* Empire, which arose in the Fifth Century, are that great *Beast with seven Heads and ten Horns*, which were to support and join with Antichrist till just before the Commencement of Christ's glorious Kingdom. Instead therefore of giving any imperfect Account of those numerous Characters of the Antichristian State hinted at in this Argument, I shall refer the Reader to those Treatises above-mentioned, where he will abundantly meet with Satisfaction: and be tempted to wonder how the Papists have so long avoided Conviction; and more to wonder that any Protestants should once doubt, that the *Roman* is the Antichristian Church, so severely threatened and dreadfully characterized in the Revelation.

“IV. The *Seven Kings*, or Dynasties of the *Roman* Empire in the Angel's Exposition, are its seven different Forms of Government, before the Rise of the ten Kingdoms; and the eighth, which is also said to be one of the seven, is the last Form of its Government under those ten Kings, in an Antichristian State till its Destruction.”

The next Text wherein this Proposition is contained, has always appeared to me one of the most difficult in this whole Book: and I believe has appeared so also to all Expositors; and will therefore deserve an exact Consideration. The Words are these, *And the Angel said unto me, wherefore didst thou marvel? I will tell thee the Mystery of the Woman, and of the Beast that carried her, which hath the seven Heads, and ten Horns. The Beast that thou sawest was, and is not, and shall ascend out of the Bottomless Pit, and go into Perdition: and they that dwell on the Earth shall wonder (whose Names*

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were not written in the Book of Life from the Foundation of the World) when they behold the Beast that was, and is not, and yet is. And here is the Mind which hath Wisdom. The seven Heads are seven Mountains, on which the Woman sitteth: and they are seven Kings: five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short Space. And the Beast that was, and is not, even he is the eighth, and is of the seven, and goeth into Perdition. The Account of these Words, on which the Understanding of this Book mightily depends, which is given us either by Mr. Mede, Dr. Moore, Monsieur Jurieu, or others of that Kind, seems to me much too confus'd, uncertain, and inadequate to afford any Degree of Satisfaction. But that noble Hint of Dr. Cressener's, that *this eighth King, who was also one of the seven, must therefore be one of the seven Kings or Form of Government, which had been in Rule before, and was returned into Power again*, appears to me the best Observation in his whole Book, and seems every way exact, and perfectly agreeable to the Words of the Text: nay to that Degree so, that I do not see any other possible Sense that can fairly be put upon them. On which Account I shall wholly acquiesce in, and rely upon it. But then, as I differ from Dr. Cressener in the particular Application of that Rule, so I am not equally satisfied with his other Opinion, that the bare *Change of the Name of that Supreme Power*, alters the Form of Government, and makes the Distinction of the seven Kings from one another: as if the same Man, with the same Power, governing the same Empire, might constitute three Forms of Government, by making Use first of the Stile of *King*, then of *Dictator*, and afterwards of *Cesar*. I can hardly think this a fair and full Account, of the Difference of any Forms of Government; nor does the Application of that Rule to the Case before us agree very well with History, as may appear by the various Difficulties and Objections, occurring in those Authors who embrace it. But if I may have Leave to propose my own Opinion here, I would say that, according to the common Notion of Mankind, the Difference of Forms or Kinds of Government, especially in the same State, where

Demonstrat.
pag. 35, &c.

where the Extent of the Supreme Power is usually much the same in all, as it was particularly in the * Roman Empire, is to be taken from the different Number of the Supreme Governors. If the same Empire be at one Time governed by a single Person; another Time by two; another Time by three; another Time by four; another Time by six; another Time by ten; and another Time by five Supreme Magistrates with equal Power, or at least absolute and full Power; I say these are plainly seven several Sorts or Kinds or Forms of Government in that Empire. And if, after the Change of the Government by a single Person, the same Empire comes to be governed by a single Person again; whether the Name be the same, or not the same, I say this is not a *New* Form of Government, but the *Revival of a former*. And if after the Empire had been govern'd by ten Supreme Magistrates, it comes again to be governed by the same Number, This is not the Introduction of a *New*, but the Restoration of that *Ancient Form* again. This being premis'd, let us now enquire how this difficult Text is to be understood. *The Beast with seven Heads and ten Horns*, as we have already proved, is the Roman Empire, when it is governed by ten Supreme Governors: which it was formerly, under the *Decemviri*; and is not, at this Time of the Angel's Interpretation, because it was then governed by a single Person, *Domitian*; and shall hereafter arise out of the Sea or Abyss at the Rise of the ten Kings, at that Time future, and shall go at last into Perdition, as well as the other Forms of Government before it. And the World shall wonder at the Beast, which thus was formerly under the *Decemviri*; and is not at present under the *Cæsars*; and yet is

Observat. I.
& II. prius.

Grotius says, That an Emperour had really the same Power that a King had; But if that be sufficient to qualify a Supreme Power for the Name or Title of King, then all the several different Rulers of the Roman State might as well have that Name, and so be comprehended under the five first Kings here mentioned. For the Consuls are said to have succeeded into all the Power and the Authority of the Kings that were before them; And all the other Kinds of Government had the same Authority: and tho' there should be some small Difference in the Degree of their Authority, yet that is no more than is to be found betwixt different Sorts of Kings. Dr. Cressenger Demonstr. p. 142, 143.

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in Reality still existing. i. e. The Beast or Empire itself is in being now, tho' 'tis not an Empire with ten Supreme Governors; and so cannot be called a Beast with ten Horns, such an one as we are now describing. The seven Heads signify the seven Mountains upon which the Woman sitteth; [viz. Mons Palatinus, Capitolinus, Quirinalis, Caelius, Esquilinus, Aventinus, and Viminalis.] And they also signify seven Kings, or Forms of Government, belonging to the same seven Hills of Rome; Five whereof are fallen; [That under two, or of Consuls; that under three, or of the double Triumvirate; that under four, or of the former Set of the *Tribuni militum Consulari potestate*; that under six, or of the latter Set of the *Tribuni militum Consulari potestate*; and that under ten, or of the *Decemviri*.] One is at present in Power; [That under a single Person, or of the *Cæsars*.] The other is not yet come; [That under five, in the Days of *Lactantius*, of which presently;] and when he cometh, he must continue but a short Space; [That Number of Emperors reigning only three Years, or a little longer than the shortest of the foregoing Forms, that of the *Decemviri*.] And the Beast which shall arise with seven Heads and ten Horns, which truly was once in Being under the *Decemviri*, and is now, under the *Cæsars*, be it what it will, it is to be so exceedingly different from the former Government under the *Decemviri*; [Because most of the Kings were to be of the barbarous Nations, and the Empire torn into so many real Parts, with separate Governors; and besides did not belong to Rome as a common Head, as it was under the *Decemviri*.] that it well enough deserves the Name of another distinct Form of Government: but yet being, Governments in the same Countries, and over the same People that constituted the Roman Empire, and by the Union of those barbarous Nations with the Ancient People of the Roman Empire, and in great Part governing them by the Roman Laws; incorporated into the Roman Empire; and the principal of the ten Kingdoms, the Greek Empire being all along an unconquered Part of the true Ancient Roman Empire; it is in some Sense the same Empire,

Godwin Ro-
man Antiq. l.
1. cap. 2, &c.

See Dr. Cref-
sen's Demon-
strat. l. 4. c. 4.

Empire, under this same Number of Governors, as it was under the *Decemviri*; and so is strictly one of the other seven Ancient Forms of Government; which are all common with the rest. That it is lastly gone into *Revelation* also, this seems to me the most easy and genuine Sense of this most difficult Text: and that it exactly agrees with History. I am now to shew. Of these seven Forms of Roman Government, all but two are indisputable. For every Body knows that the Roman Republic was governed by a single Person, under the Kings at first; under the Dictators frequently upon Occasion; under the Cæsars or Emperors for a long Time also. 'Tis as well known, that the Roman Empire was governed by two Consuls a great while, and at several Times: and that it was governed by three, twice, under the two *Triumvirates*. That it was moreover governed by four, under the former Set of *Tribuni militum consulari potestate*; of which that was then the Number; and after by six of the same for a considerable Time, is equally out of Question; as it is, that for some Time they were governed by ten under the *Decemviri*. But that these were all the Forms of the Roman Government before St. John's Time may be denied; because *Livy* and some others were of Opinion, that sometimes the Number of the *Tribuni militum consulari potestate* was eight: and that ever that Empire was afterward a Pentarchy or governed by five, is not generally known. As to the former Difficulty, I observe, that tho' *Livy* and some others have believed, that those Tribunes were sometimes in Number eight; and tho' *Livy* has once the Names of so many in his History, yet because * (1) This is supposed to be contrary to the Original Law,

* Id nec Legi de horum magistratuum numero dictæ consentaneum; (lex enim ut essent cautum ab initio fuerat;) nec verum hoc anno videtur. Si quidem Sigonius, tam in scholiis *Livianis*, quam in commentario in *Fastos*, de post eum *Pignus* postremos duos M. Furium Camillum, & M. Postumium Albinum non Tribunos militum consulari potestate, sed Censores fuisse ostendunt ex *Fastis Capitolinis*. Accedat *Plutarchi* Auctoritas, scribentis Dictatorem Camillum prius Censuram gessisse quam Militum Tribunatum. Alia quoque ex diverso Camilli Tribunatum numero Argumenta suggerit Sigonius.

Law, whereby the Number of these Tribunes was never to exceed six: because (2) The *Fastis Capitolini*, which are the most authentick Records we have of that Matter, have never any more than six, no not in that Year when *Livy* names two more; because (3) As to that single Year, both *Sigonius* and *Pighius* shew out of the same *Fasti*, that two of them were that Year not Tribunes but Censors; and that one of them was so, appears farther by the Testimony of *Plutarch*; it is generally concluded by the most Learned in the Roman Antiquities, that their Number was never more than six. And as to the latter Difficulty, it is not only probable from * *Eutropius*, who lived a little after, and † *Photius*, who lived still later,

but

This Number of Eight is neither agreeable to the Law concerning the Number of these Magistrates, (for it was provided from the Beginning, that they should be six:) nor does it seem to have been true this Year. For *Sigonius*, both in his *Scholæ* upon *Livy*, and his *Commentary* upon the *Fasti*, as also after him *Pighius* shew, from the *Capitoline Fasti*, that the two last, *M. Furius Camillus*, and *M. Postumius Albinus*, were not Tribunes of the Soldiers with consular Power, but were the Censors. This is farther confirmed by the Authority of *Plutarch*, who writes, that *Camillus* the Dictator had been Censor before he was Tribune of the Soldiers. *Sigonius* brings other Arguments also to the same Purpose, taken from the different Number of the Times he had been Tribune. *Dionysius* in *Liv.* p. 469.

* Per hoc tempus *Licinius* à *Galerio* Imperator est factus, *Dacia* Oriundus, notus ei antiqua consuetudine, & in Bello quod adversus *Narseum* gesserat strenuis laboribus & officiis acceptus: *Mori* *Galerii* confestim secuta est, *Respub.* tunc ab his quatuor Imperatoribus tenebatur, *Constantino* & *Maxentio* illis *Augustorum*, *Licinio* & *Maximino* novis hominibus.

In the mean Time *Licinius*, who was born in *Dacia*, was made Emperor by *Galerius*: He had been his old Friend, and acceptable to him in the War he had with *Narses*, on Account of the great Pains he had been at, and of the good Offices he had done him. The Death of *Galerius* followed presently: And then the Commonwealth was held by these four Emperors, by *Constantinus* and *Maxentius*, the Sons of those that had been *Augusti*: and by *Licinius* and *Maximinus*, who were new Men. *Eutrop.* lib. 10.

† Οτι, φησι, Σεβηρου τον τελευτησαντος, Αιμιλιος ε ετ' αδελφον γαμου κατασκευασεν βασιλευσιν: τον δε λοιπον της ισως μοιραν Μαξιμιανος επηχε. Μαξιμιος δε τον αληθινον ερχεν, αδελφιδου εν Μαξιμιανω, και γαρ ο μω ε Μαξιμιανω τω προτερου, ο δε Διοκλητιανω.

Photius says, that when *Severus* was dead of a Distemper, *Licinius*, who had married *Constantine's* Sister, and was his Son-in-law, was Emperor: that

Maxi-

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but certain from two contemporary Witnesses, * *Eusebius* and † *Cæcilius* or *Lactantius*, that towards the Beginning of the Reign of *Constantine the Great*, the Roman Empire was governed by five Emperors at once, for a While; and those all

Maximianus had the remaining Part of the East; that *Maxentius* governed about Rome, being Nephew to *Maximianus*. For he was the Son of *Maximianus* the elder, as was the other of *Dioclesian*. Phot. Biblioth. Cod. 256, p. 1408. Apud Aët. Metroph. & Alex.

Κωνσταντῖος παῖς Κωνσταντίνου· εὐθὺς ἀρχόμενος βασιλεὺς τῆς ἀνατολῆς, καὶ σὺν αὐτῷ τῷ πατρὶ καὶ τῷ ἀδελφῷ· καὶ ἐπὶ πολὺ τῶν πρῶτων πρὸς αὐτὸν τὴν πατριάρχην· οὗτος ἀναγορεύεται· — Λικίνιος· δὲ ἐπὶ τούτοις ἐπὶ κοινῇ ψήφῳ τῶν στρατῶν ἀντιπροσώπων καὶ σὺν αὐτοῖς ἀνατίθεται τὰς Μαξιμιανῶν δουρῶν ἐλόντων, μόνον Κωνσταντῖνον πάλιν εἰσὶν τότε Χρηματίζοντα· ὅς δὲ ἐπὶ τὴν μάλιστα τυραννικὴν ἀντιπροσώπων ἐαυτῷ τὴν ἀξίαν σὺν αὐτοῖς ὑπὸ τῶν γηγενῶν· — Μαξιμιανῶν Παῖς Μαξιμῖνος· τῇ ἐπὶ τῶν στρατῶν ἐντυγχάνει, &c. Constantii igitur filius Constantinus ab ipso statim exordio supremus Imperator & Augustus à militibus, diuque antea ab omnium Imperatore Deo renunciatus, — Post hæc Licinius communi Imperatorum suffragio Imperator & Augustus declaratus est. Quod quidem Maximinus ægre admodum tulit, qui hæcenus Cæsar duntaxat ab omnibus appellabatur. Hic ergo præ cæteris tyrannico ingenio præditus Augustus à seipso renunciatus est; — Maximiani filius Maxentius Romæ tyrannidem arripuit, [Atque hæc sub Maximiano Galerio.]

Constantinus, the Son of Constantius, was supreme Emperor from his very Beginning, and declared Augustus by the Soldiers; and long before that by God himself, the supreme Governor of the Universe. — Licinius was after this declared Emperor, and Augustus, by the common Suffrage of the Emperors. This was taken very ill by Maximinus, who had hitherto no higher a Title given him by all than Cæsar. Accordingly, being of a very imperious Temper, he seized upon the highest Dignity, and made himself Augustus by his own Authority. — Maxentius also, the Son of Maximianus, tyrannized over Rome, — [And all this under Maximianus Galerius.] Euseb. Hist. Eccles. l. viii. cap. 13. 14.

† *Victus* contumacia [*Maximianus*] tollit Cæsarum nomen; & se Liciniumque Augustos appellat; *Maxentium* & *Constantinum* Filios Augustorum, *Maximinus* postmodum scribit, quasi nuncios, In Campo Martio proxime celebrato Augustum se ab exercitu nuncupatum. Recepit ille mœstus ac dolens, & universos quatuor Imperatores jubet numerari.

Maximianus was overcome with their Contumacy, and took quite away the Name of Cæsars, and called himself and *Licinius* Augusti; as also *Maxentius* and *Constantinus*, the Sons of Augusti. After which *Maximinus* writes, by way of News, that he had been called Augustus by the Soldiers in an Assembly in the Field of Mars, lately celebrated. *Maximianus* received that News with great Grief, and gave Order that all four should be named Emperors. *Lactantius* or *Cæcilius* de Mortib. Persecut. p. 62.

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jointly belonging to the whole Empire, and including the City of Rome it self under their Dominion. And this Change of Government to a Pentarchy is the more remarkable, because it was contrary to a Rule or Law that was made not long before, viz. That there should be two Emperors [Augusti] and two *Cæsars* only at the same Time. These Five were *Galerius Maximianus*, *Licinius*, *Maxentius*, *Constantinus*, and *Maximinus*; which exactly agrees with the Words of the Text, whereby this seventh King, or Form of Government was to continue but a short Space: and yet all the seven Forms were to have the Sovereignty over the seven Hills of Rome. This Observation of the five Emperors I received from

Mr. James
Peirce.

a Learned Friend; and it so exactly agrees with my stating these Matters above, and with the Words of the Text, that I cannot but look upon it as very considerable in the present Case: and yet such as could hardly have been found out, or at least been depended on till the late Discovery and Publication of that most useful Piece of *Cæcilius* or *Lactantius*, *De Mortibus Persecutorum*, without which we must still have been very much in the Dark, as to the State of the Empire in that Age; and, perhaps, not yet have been able rightly to understand the Meaning of the Prophecy before us.

Corollary 1. One Reason may here deserve more particularly to be taken Notice of, why the last King, or Form of Roman Government, tho' it consisted of the same number of Governors, as formerly were under the Decemviri, and so was a Revival of an ancient, and not the erecting a new Form of Government, it was of the seven, yet is it distinguish'd from them, and stiled an eighth also; namely, because during the greatest Part of the Time it was not to have the ⁹ Sovereignty of the City with seven Hills,

⁹ That an Head of a Beast must be that Roman Power, whose Authority is owned to be supreme by the chief Government of the City of Rome, one would think were sufficiently evident by the Interpretation that the Angel himself has given of the Signification of the seven Heads. For the same seven Heads, which he interprets to be seven Kings of the Romans, do also signify the seven Hills of Rome, so which the City of Rome is inseparably ty'd. Which is very plainly

Hills, as the other had; but only the Provinces belonging to it. For as the seven Heads of the Beast are expounded by the Angel, both of the seven Hills, and of the seven Kings, or Forms of Government; so is it very agreeable to that Unity of the Type, to suppose a like Unity in the Things thereby typify'd, and that those seven Kings were all to belong to those seven Mountains; and the next King to be therefore called an eighth, because tho' the ten Kings were the same Number of Governors over the same Roman Empire, as was under the Decemviri; yet they did not long retain the Sovereignty of the seven Hills of Rome, as the former did; and so might in this Sense be distinguished from them, and be esteemed an eighth King, or Form of Government after them.

Corollary 2. Here we may observe Dr. Cressener's Mistake, who makes the Difference between the several Heads, or Forms of Roman Government to be only the different Names of the supreme Governors, and yet makes the Gothick Kings of Italy the seventh Head, or Form of Government; whereas Kings were the first of those Forms, as he does not deny; and by Consequence the Gothick Kings could not but be the Revival of an old Head, or Form of Government, not the Introduction of a new one. At this Rate the various Returns of the Consulary and Dictatorial Power would have made several Forms of Roman Government: and then how little their Number can be restrain'd to seven, all that are ever so little acquainted with the Roman History will easily judge. And the like Mistake might be observed in his assigning those Kings for the seventh Head, which was to continue but a short Space, whereas they continued near Seventy Years, as he himself confesses. Now Seventy Years being compared with the middle Duration of the rest of these Heads or Forms of Government will appear rather to be a pretty long Space, and so very unlikely to answer the contrary

plainly signify, that all the seven Kings are Kings of the seven Hills, or of that City which those Hills do signify. What could be more closely joined together in a Prophetical Scheme, to shew them to be inseparable Companions, than to make both Kings and City to be represented by the very same Figures. Dr. Cressener's Demonstrat. p. 147, 148. See the following Pages also.

Character thereto belonging in the Prophecy. And since, besides the ten Horns, or ten Kingdoms, into which the Roman Empire was to be divided, he makes an Head, or great eleventh Horn, this also is against the Prophecies here and in Daniel, which speak always of no more than ten Horns, or ten Kingdoms therein.

Scholium. If it be here alledg'd with Dr. Cressener, that the Roman Authors themselves, who are the best Judges, do not reckon their Forms of Government to be chang'd, or different from the *different Number*, but only from the *different Name* of the supreme Governors all along: I answer, That this does no where appear. For when they barely reckon up the several Forms of their Government, (Kings, Consuls, Dictators, Decemvirs, Consular Tribunes, and Cæsars,) in every one of which Cases the *Number* as well as *Name* was changed, it cannot thence be determined on what Account they esteem'd these to be different Forms of Government: whether from the bare Change of the *Name*, or whether from the like Change of the *Number* also. So that for ought that appears in these Roman Authors, they might have the same Notion of this Matter that I have above propos'd, and so cannot justly be alledg'd against me.

Having thus laid down such preparatory Propositions, or Observations, as take in the Guidance of the Angel's Exposition in the 17th Chapter; I shall proceed to the main Business; The Exposition of the particular Visions themselves, by which the Prophecies of this Book are to be apply'd to the Histories, and Events to which they belong. The greatest Part of which seem to me to be in the general so suitable and clear, that I cannot easily deny my Assent to them; and am sometimes tempted to wonder that so many of them have been so long, and so generally misunderstood, and misapply'd by Interpreters; and, indeed, suppos'd unintelligible by the rest of the Christian World hitherto. But still, before I proceed to the Visions themselves, I shall premise these two farther Observations.

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V. 'The six first Seals belong to the Time while the *Roman* Empire continued *Pagan*, and contain *Internal* Broils, Wars, and Events. After which, under the sixth of them, the Religion of the Empire is changed. After the Empire is become *Christian*, the seventh Seal introduces seven Trumpets, or Martial Alarms: six of which gradually destroy that Empire, after it began to degenerate into Antichristian Idolatry and Tyranny; and contain *External* Wars, and Invasions. After which our Saviour is suppos'd to have so far conquer'd all his Enemies, that his own Kingdom is reckon'd to commence. After the Beginning of Christ's Kingdom, the seventh Trumpet introduces seven Vials, or Cups full of the Wrath of God, to be poured out upon the Earth: which Vials, of Plagues, gradually overturn and destroy all that remains of his Enemies Power, and so complete his Victory, and the Fulness of his Kingdom in the World.' This Observation is not to be prov'd in this Place, but its Truth will appear all along the Series of the Interpretations, and depends upon it; but was necessary to be here taken Notice of together, and presented to the Reader at one View, for the better Comprehension of the several Stages and Periods succeeding quite through this *Sealed-Book-Prophecy*.

VI. 'Because the *Sealed-Book-Prophecy*, as we have already observ'd, is obscure in the Times of its Periods, and rarely sets down the Duration, and not at all the Connexion of its Visions, as the *Open Codicil* does; Care is taken therein to afford us other Hints and Intimations to supply that Defect.' Thus the first four Seals are wonderfully enlighten'd, and their Dates ascertain'd by deriving them from the Reigns of the Emperors born or advanc'd in the four Quarters of the World, or *Roman* Empire. The first in the *East*, the second in the *West*, the third in the *South*, and the fourth in the *North* Part of the World, or *Roman* Empire. For That, I think, is the most happy Conjecture of Mr. Mede, why these four Seals, and no other Visions in this Book, are introduced by the four Animals, which were the Ensigns of

of the *East, West, South, and North* Sides of the Camp of *Israel* in the Wilderness, and of the Scene, or Theater on which these Visions were represented to *St. John*.

For the first Seal is thus introduc'd, *And I saw when the Lamb opened the first of the Seals, and I heard, as it were, the Noise of Thunder: the FIRST of the four Animals, or the Lion, whose Station was on the East of the Camp of Israel, and of the Cherubims, saying, Come, and see.* The second Seal in like Manner is introduc'd by the *SECOND* Animal, or the Ox on the *West* Side. The third Seal by the *THIRD* Animal, or the Man on the *South* Side. And the fourth Seal by the *FOURTH* Animal, or the Eagle on the *North* Side. And after these four Seals are over, this Way of Introduction of Visions is quite omitted, and ceases for ever afterwards. What can rationally be suppos'd to be the Importance of these Animals in this Order introducing the four Visions? But that thereby are intended four Chronological Characters of the Contents of those four Seals, or grand Periods taken from four Revolutions; or the Commencing of the four New and Eminent Families, or Periods in the Government of that *Roman Empire*, to which these Visions belong'd; and lasting during the Continuance of such Families, or Periods. The Families, or Periods I mean, are (1) The *Flavian*, begun by *Vespasian*, in *Judea* in the *East*, and continuing by Succession for about 27 Years under his Sons *Titus* and *Domitian*. (2.) The *Ælian* Family, or Period, was begun, to omit the very short Reign of *Nerva*, by *Trajan*, who was born in the *West*, in *Spain*, and continuing in his Family by Blood or Adoption, for about 95 Years, under *Adrian*, *Antoninus Pius*, *Antoninus Philosophus*, and *Commodus*. (3.) The *Septimian* Family, or Period was begun by *Septimius Severus*, born in the *South*, in *Africa*, and continuing with little or no Interruption for about 42 Years, under *Caracalla*, *Macrinus*, *Elagabalus*, and *Alexander the Son of Mammæa*; and, as *Sr. Isaac Newton* supposes, *Maximinus*, the three *Gordians*, and *Philip the Arabian*. (4.) The *Maximinian* Family, or Period, if I may call that a Family where only the Father and Son jointly reign'd for a little while,

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while, and where the whole Period is rather to be distinguish'd by its keeping to no Family at all, but changing the same almost every Succession. However, this Period is begun by *Maximinus*, born in the *North*, in *Thrace*; or, as *Sr. Isaac Newton* rather supposes, begun by *Decius*, born in the *North*, in *Pannonia*; and continued for about 50 or 60 Years under *Gallus*, *Valerianus*, *Gallienus*, *Claudius*, *Aurelianus*, *Tacitus*, *Probus*, and *Carus*, 'till the famous *Diocletian* himself; to whom, as we shall see hereafter, the fifth Seal does belong. And altho' any should think the *Jewish* Tradition of the four Animals, standing thus in the four Armies of *Israel*, insufficient to bear the Weight of such Interpretations; yet since, as we have seen, the Situation of the same Animals in *Ezekiel's* Vision agrees with that ancient Tradition; and there unquestionably the Faces of these four Animals were in the Positions here suppos'd, it is not much to the main Design, whether that Position be taken from the Camp of *Israel*, or from *Ezekiel's* Vision, to which, to be sure, an Allusion is here made. For on all Accounts the Number, Kinds and Positions of these Animals are the same: and therefore the Interpretation built upon them will still be the same also, and equally hold good on either Supposition. And then as to the sixth and seventh Seals, they are so easily understood, and the Events they relate to, are so known and obvious in History, that they naturally place themselves without any such collateral Intimations. And for the Trumpets, they follow so directly in Order after the sixth Seal, and some of them are so evidently to be apply'd to known Events; the Conclusion of the sixth, or rather Beginning of the seventh Trumpet, does so certainly follow soon after the End of the prevailing Tyranny of the Beast in the *Open Codicil*; and the whole System of the Trumpets is so much ascertain'd by the double Prophecy of the State of the Undeild running thro' it, and the *Open Codicil* also; that there was less need of any farther Intimations of this Nature.

And then as to the Vials in particular, which are, in my Opinion, the Contents of the seventh Trumpet, they are all along so conform'd, and parallel to the Trumpets in the several Instances,

Pag. 41. 42.
prios.

Apoc. viij. 7.
8. 10. 12. &
ix. 2. 14. &
xi. 19. with

Apoc. xvi. 2,
3, 4, 8, 10, 12,
18. See Obser-
vation II. be-
fore the Trum-
pets, infra.

stances, as 'tis easy to observe upon the Comparison, and as will hereafter be in particular remark'd, that the Fulfilling, and Understanding of the one Series, cannot but mightily guide, and assist us in the other. They therefore not beginning till the former six Trumpets are over, the Accomplishment of those Trumpets will very probably contribute sufficiently to the Observation of the Accomplishment of the parallel Vials continually. But however, the Vials being, in my Opinion, still wholly future, and so beyond the Bounds of my present Enquiry, I shall not prosecute that Matter any farther; but return to the Seals, and their Interpretation.

The PREFACE to the SEALED BOOK.

Apoc. v. 1, &c.

AND I saw in the Right Hand of him that sat on the Throne, a Book writt'n within, and on the Back-side, sealed with seven Seals.

2. And I saw a strong Angel proclaiming with a loud Voice, Who is worthy to open the Book, and to loose the Seals thereof?

3. And no Man in Heaven, nor in Earth, neither under the Earth was able to open the Book; neither to look thereon.

4. And I wept much because no Man was found worthy to open, and to read the Book, neither to look thereon.

5. And one of the Elders saith to me, Weep not; behold the Lion of the Tribe of Judah, the Root of David, hath prevailed to open the Book, and to loose the seals thereof.

6. And I beheld, and lo, in the midst of the Throne, and of the four Animals, and in the midst of the Elders stood a Lamb, as it had been slain, having seven Horns and seven Eyes, which are the Seven Spirits of God sent forth into all the Earth.

7. And he came, and took the Book out of the Right Hand of him that sat upon the Throne.

8. And when he had taken the Book, the four Animals, and four and twenty Elders fell down before the Lamb, having every one

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one of them Harps, and golden Vials full of Odours, which are the Prayers of Saints.

9. And they sung a new Song, saying, Thou art worthy to take the Book, and to open the Seals thereof, for thou wast slain, and hast redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation.

10. And hast made us unto our God, Kings and Priests, and we shall reign on the Earth.

11. And I beheld, and I heard the Voice of many Angels round about the Throne, and the Animals, and the Elders; and the Number of them was ten thousand times ten thousand, and thousands of thousands;

12. Saying with a loud Voice, Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.

13. And every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them heard I, saying, Blessing, and Honour, and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.

14. And the four Animals said, Amen. And the four and twenty Elders fell down and worshipped him that liveth for ever and ever.

This Chapter contains the *Preface*, or *Introduction* to the Sealed Book; and imports in general the peculiar Privilege of God the Father, to reveal the deep and secret Mysteries of Providence with regard to the future State of the Church: The Unworthiness of all Mankind, if not of all Creatures, to understand and comprehend them: The Merits of Christ's Sufferings, the Cause of the Father's revealing them to him, and giving him Commission to reveal them to his Church: The Joy and Exultation of the Church, in hopes of such Revelations, and of the glorious Consequence of all, the Universal Establishment of his Kingdom: and the Praises and Adorations due to the Father and the Lamb, for such glorious Manifestations and Prospects afforded to his People.

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The more particular Explication of all which Matters belongs properly to large Commentaries, and not to this *Short View of the Apocalypse*; and so shall be no farther prosecuted at present in this Place.

- Corollary 1. *Since we here find that the great and especial Reason of our Saviour's peculiar Privilege and Prerogative of Unsealing the Sealed Book; or Understanding and Revealing the Secrets of God's Providence with respect to his Church, is the Merit of his Death, and Efficacy of his Sufferings: [For the Lamb appears as one that had been slain, ere he at all pretends to the Sealed Book; and is particularly affirm'd to be worthy to take the Book, and to open the Seals thereof, because he had been slain, and had redeemed Mankind to God by his Blood, out of every Kindred, and Tongue, and People, and Nation:] It is to be observ'd, that before those Sufferings, and his Ascension to plead the Merits of them with his Father, our Lord did not directly know all those Mysteries, or at least, not the Times for the Fulfilling of them: Nay possibly he did not know 'em till a little before he was sent to reveal them to St. John. This may, perhaps, seem a strange Assertion: But 'tis certainly true, as to the Time of the Consummation of these Prophecies, the Day of Judgment, and so may be easily*
- Matth. xxiv. 34. *believed of other previous great Mutations also. For when our Saviour had assured the Jews, that That present Generation should not pass, till all those Things he had foretold, concerning the Destruction of Jerusalem, were done, as being Things of which he had an exact Knowledge; he adds, But*
- Mar. xiii. 30. *of that Day and Hour, [viz. when they shall see the Son of Man coming in the Clouds with great Power and Glory,]*
- Matth. xxiv. 36. *knoweth no one, no not the Angels which are in Heaven,*
- Mar. xiii. 32. *neither the Son; but the Father only. And this is confirm'd,*
- Matth. xxiv. 30. *as to the Time for his coming and erecting of his Kingdom upon Earth, by his Answer made at his Ascension, to those who enquired, Wilt thou at this Time restore again the Kingdom to Israel? And he said unto them, It is not for you to know the Times, or the Seasons, which the Father hath put in his own Power. Which exactly agrees with the Text just now*
- A& i. 6, 7. *quoted,*

quoted, that the Father only knows the Time of the last Judgment. Hear the judicious Mr. Mede's Opinion in this Matter:

" *Illud solum in præsenti observare lubrum est, quod facultatem libri resignandi merito passionis Agni manifesto acceptam referant: Dignus es, inquit, aperire Librum, & signacula ejus, quoniam occisus es, & redemisti Deo nos in sanguine tuo ex omni Tribu, & Populo, & Lingua, & Gente. Quo fortasse Lux fieri possit dicto Salvatoris, necdum passi nec glorificati. De die verò illà & horâ (puta secundi adventus sui, citiusne an serius futurus sit) nemo novit, neque Angeli in Cœlo, neque Filius, sed Pater solus: quippe, nondum Apocalypsin Christo à Patre datam, neque ordinem rerum ad adventum ipsius gerendarum patefactum fuisse. And then, according to his usual Modesty, he adds, (what I desire may also be taken as said by me also;) Nihil temere assero; rem secum Lector expendat. I affirm nothing rashly: Let the Reader consider it."*

Corollary (2.) Since therefore our Saviour himself, whilst he was on Earth at least, if not also till the Revelation was given him by God, to shew to St. John, did not know the Duration of the Days of the Messiah, nor the Time of the Rise and Duration of Antichrist, which was to be included in it; and since the Apostles could not know more than their Master in these Matters, hence we see a plain Reason of those frequent Expressions of Christ and his Apostles, as if the Day of Judgment was not remote even in their Days, notwithstanding, as we now find, it was near two thousand Years future at the least. Thus when Christ said of St. John to St. Peter, If I will that he tarry till I come, what is that to thee? follow thou me: we see what Notion the Hearers had of that Expression, viz. that that Disciple should not die, or should live till the Coming of Christ. And if our Saviour had positively affirmed, that he should tarry till He came, as he did not; the Words seem to be allowed, to imply so much; at least in the Opinion of the Christians of that Age. The like Intimation we have also in Christ's Exhortation to all, to Watchfulness, from the absolute Uncertainty of the Time of His coming to Judgment.

- Mar. xiii. 35. *ment.* Watch ye therefore, for ye know not when the Master of the House cometh, at Even, or at Midnight, or at the Cockcrowing, or in the Morning. *And since this comes but three Verses after He had said, that the Son did not know that Day and Hour, it agrees very well with it; and together intimates, that neither himself nor they knew but the Day of Judgment might come at Even, that is in the very Beginning of the Day, or in the first Generation of Christians, as well as be deferr'd till Midnight, Cockcrowing, or the Morning, i. e. till more remote Periods and Ages afterwards.*
- 1 Pet. iv. 7. *Thus says St. Peter, The End of all Things is at hand, be ye therefore sober and watch unto Prayer: which Argument, if the End of all Things refers to the Day of Judgment, as no Doubt it most properly does, is very suitable and cogent: but if it only refers to the Dissolution of the Jewish Economy at Jerusalem, as the Moderns would have it, how that Argument was of Force to the Strangers scatter'd throughout Pontus,*
- 1 Pet. i. 11. *Galatia, Cappadocia, Asia, and Bithynia, to whom the Epistle was directed, I am wholly to seek: and therefore cannot assent to that Interpretation: especially when but two Verses before the Apostle had said, that God was then ready to judge*
- 1 Pet. iv. 5. *the Quick and the Dead, which even those Commentators will not dare to expound otherwise than of the last Judgment. So St. Paul to the Corinthians, (who were not at all concerned in*
- 1 Cor. x. 11. *the Destruction of Jerusalem;) These Things are written for our Admonition, upon whom the Ends of the World are*
- Rom. xiii. 11. *come. And again to the Romans, (who were still less concerned with that Destruction;) Now is our Salvation nearer*
- Heb. ix. 26. *than when we believed. And to the Hebrews; But now hath Christ once appeared, in the Consummation of the Ages, to put away Sin by the Sacrifice of himself. All which might very well be said by one, who did expect the Day of Judgment in a little Time, and possibly in that Age. But would be somewhat strange, if he had known that That Day was some two thousand Years yet future. Thus the same Apostle in another*
- Philip. iv. 5. *Place; Let your Moderation be known unto all Men: the*
- Heb. x. 25. *Lord is at hand, And elsewhere; Exhorting one another,*
and.

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and so much the more as you see the Day approaching. *And again,* Ye have need of Patience, that after ye have done the Will of God, ye might receive the Promise; for yet a little While, and he that shall come will come, and will not tarry. *Thus speaks St. James,* Be ye also patient; stablish your Hearts: for the Coming of the Lord draweth nigh. Grudge not one against another, Brethren, lest ye be condemned: behold the Judge standeth before the Door. *Thus St. Peter esteems the Manifestation of Christ to have been in the End of the World, or in the last Days of it: St. Paul, That in these last Days God has spoken to us, by his Son. And St. John himself in his first Epistle says,* Little Children, it is the last Hour, or last Time; and as ye have heard that Antichrist is to come, so now are there many Antichrists, whereby we know that it is the last Time. *Which Epistle, with the small ones following, being probably written long after the Destruction of Jerusalem, cannot therefore refer to the last Times of the Jewish Œconomy; but of the World it self: as the natural Sense of the Words most plainly requires us to understand them. Hence also it seems to be that St. Paul speaks so often in the first Person plural of the Saints that are to be alive at the Day of Judgment. Then We which are alive, and remain unto the Coming of the Lord, shall not prevent them which are asleep. Then We which are alive and remain, shall be caught up together with them in the Clouds. We shall not all sleep, but We shall all be changed: and the like. Nay, the same Apostle, in another Place, seems directly to make it a Question, Whether he, and those to whom he wrote, should not at the Day of Judgment be found clothed with those Earthly Bodies they then had, or be found naked, and those their Earthly Tabernacles dissolved? For in this, says he, We groan earnestly, desiring to be clothed upon with Our House which is from Heaven: If so be We shall be found clothed, and not naked. For we that are in this Tabernacle do groan, being burdened: not for that We would be unclothed, but clothed upon, that Mortality might be swallowed up of Life. In like manner St. Jude applies to some ill Men, who had then*

Hebr. x. 36, 37.
Jam. v. 8, 9.
1 Pet. i. 20.
Hebr. i. 2.
John. ii. 18.
Thessal. iv. 15, v. 17.
1 Corint. xv. 51, 52.
2 Cor. v. 2, 3, 4.
Jud. v. 17, 18.

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2 Pet. iii. 3, 4. *crept into the Church: St. Peter's Prediction, that there should come in the last Days Scoffers walking after their own Lusts, and saying, Where is the Promise of his Coming. And therefore by applying this Prophecy, to his own Times, which belonged to the last Days in St. Peter, i. e. as is plain by what follows concerning the Conflagration, to the Times a little before the Day of Judgment, St. Jude seems to have suppos'd, that the Day of Judgment was then rather near at hand, than so many Ages remote, as we now find that it certainly was. Now the Occasion of all these Expressions is obvious; namely that God had revealed by his Prophets, that the Days of the Messias were to be the latter, or last Days of the World; and the Time of the End, and of the Consummation of all Things: He also had revealed the Sum of what was to intervene, viz. The Destruction of the Jews; the Time of Antichrist, and the Restoration and Conversion of the Jews again: He had also, by the Prophet Daniel, fixed the Epocha of the Antichristian Times, to the Division of the Roman Empire, into ten Kingdoms, and their Duration to a Time Times and an Half, or to 3½ Years: And more plainly the Epocha of Antichrist himself, to some Time after the Division into ten Kingdoms, and his Duration to a Time Times, and an Half. All which Things our Saviour and his Apostles appear to have known.*

Luk. xxi. 23. *Thus says our Lord: There shall be great Distress in the Land, and Wrath upon this People. And they shall fall by the Edge of the Sword, and shall be led away Captive into all Nations: and Jerusalem shall be troden down of the Gentiles, until the Times of the Gentiles be fulfilled. And then it follows, And there shall be Signs in the Sun, &c. And then shall they see the Son of Man coming in a Cloud, with Power and great Glory. Thus St. Paul, That Day shall not come unless there be an Apostacy first, and that Wicked One be revealed, the Son of Perdition. Thus St. John also, who assures Christians that that was the last Time, yet takes it for granted, that they had heard that the great Antichrist was to come before the Day of Judgment. And St. Paul also, who so often speaks, as if the Day of Christ were near, yet assures us that,*

Ver. 10.

See Dissert. on Matth. x xiv.

2 Thess. ii. 3.

1 Joh. ii. 18.

that, although a small Remnant of the Jews only had then believed in Christ, yet as soon as the Fulness of the Gentiles was come in, all Israel should be saved, also before the last Day. *Rom. xi. 25, 26.* But then as God had revealed, and Christ and his Apostles well understood those Things, so He had not revealed the Time of the Dissolution of the Roman Empire; nor that those 3½ Years of the Reign of the Antichristian Powers were to be more than just so many bare Years only; as the Primitive Church did believe them to be. On which Accounts there was at that Time nothing certainly known, which could oblige Men to believe that the Day of Judgment might not come in that very Age: and the Expressions of the Old Testament, that the Days of the Messiah were to be the last Days, inclined them to believe, that that great Day would be suddenly upon them: and oblig'd our Saviour and his Apostles in all their Exhortations, to press them to all due Care and Watchfulness, lest it should indeed come upon them so soon, as His Apostles at least, if not himself, seem to have really imagined it would. I distinguish this so nicely, because I observe in one Parable, that our Saviour himself speaks of the Lord's coming, not till after a long Time, *Matt. xxv. 19;* *μετὰ χρόνον πολὺν*, to reckon with his Servants, whereas no such Expression appears of any of the Apostles, till a great While afterwards. I only say, they seem to have imagined, that the great Day of Judgment would not be very long deferred beyond the Destruction of Jerusalem; which was to be in that Age, and accordingly to have suited their Phrases and Exhortations. But then, I absolutely deny that either our Saviour or his Apostles were herein properly deceived; or that they ever Preach'd or declar'd, as from God, that the Day of Judgment was to be in that Age: and indeed that they ever pretended to know positively, and from God, when that Day should come; but wholly looked upon it as a Secret, lying still hid in the Divine Omniscience of the Father, and not yet made known to the Son, or any Creature whatsoever. Of this we have direct Evidence in several Places of the New Testament. Thus our Saviour, as we have seen already, expressly declares that, of that Day and Hour knoweth no One, neither the Angels that

2 Theſſal. ii.
1, 2.

2 Pet. iii. 8, 9.

that are in Heaven, neither the Son, but the Father. *That* the Father hath put the Times and the Seasons, for the Advancement of the Kingdom of Israel in his own Power. *That it was not then at all knowable, whether the great Master of the House would come at Evening, or at Midnight, or at Cock-crowing, or in the Morning.* Thus St. Paul, whose Expressions had been mistaken by the Theſſalonians, as implying that God had revealed to him, that the Day of Christ was immediately at hand, solemnly declares the contrary. Now we beseech you Brethren by the Coming of the Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in Mind, or be troubled, neither by Spirit, nor by Word, nor by Letter, as from us, as that the Day of Christ is immediately at hand. And St. Peter particularly cautions against such an Interpretation of the Phrases of Christ, or of his Apostles, as if God must fail of, or be slack concerning his Promise, if he did not very suddenly come to Judgment; and plainly implies, that though the Days of the Messiah were foretold to be the last Days of the World, yet they might by the Long-suffering of God be prolonged for a Thousand Years, without any Impeachment of his Veracity. So that, though it was commonly believed or imagined in the first Ages of the Gospel, and suspected by the Apostles themselves, that the Day of Judgment was much nearer than we now find; yet were they not deceived in any Part of their Doctrine, nor preached any Falshood to the People. But always asserted, that, as far as they knew, God had it still in his own Power to bring on that great Day sooner or later as he pleased; as being a Thing they did not look upon as at all revealed to Mankind. Only that in such a Case it behoved all Christians to be as careful and watchful, as if Christ were to come within that Age; because they did not at all know but He might come so soon, and they inclined to think that he would not defer it much longer. Nor could a true Jew in Judea, such as were all the Apostles, who of course believed that the Temple and Jewish Worship there was to be perpetual, and to last to the End of the World, without some Revelation to the contrary, do otherwise than soon expect the End of the World; when

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when they knew That Generation was not to pass away till Jerusalem and the Temple were destroyed; and that There were some standing there, in the very Days of our Saviour, who should not tast of Death, till they saw that grand Event, which was his first Coming in his Kingdom, to destroy those that crucified him. See the second Dissertation at the End of the first Edition, pag. 291.

It is however to be here noted, that this Expectation of the Coming of the Day of Judgment in that Age lasted no longer among Christians than the Publication of Hermas's Visions, and St. John's Apocalypse: by both which they were fully informed of a long Interval of Time, that was to pass before the Coming of that great Day. See Authentick Records. p. 96, 97, 98.

SEAL I.

AND I saw when the Lamb opened the first of the Seals, Apoc. vj. 1, 2, and I heard, as it were, the Noise of Thunder, the first of the four Animals, saying, Come and see.

2. And I saw, and behold a white Horse; and he that sat on him had a Bow, and a Crown was given unto him; and he went forth conquering, and to conquer.

The first great and signal Event, and the most fit to begin this Series of Visions contained in the Sealed Book, relating principally to the Church of Christ, and the Roman Empire wherein it was contained, is *Primordium Victoriæ Christi* in Mr. Mede's Phrase: or the first Shew and Appearing of our Saviour setting up, and beginning with good Success to propagate his Religion, and advance his Kingdom in the Roman Empire: or, as it is here in Prophetick Stile, *Riding upon a white Horse, with a Bow and a Crown, conquering and to conquer*. And this Vision is most suitably introduc'd by the first Animal, a Lyon, as the Ensign of the Tribe and Army of Judah; whose Station was on the East-side of the Camp of

T

Israel,

Apoc. v. 5.

Israel, and of the Prophetick Scene. For not to observe that in this very Book, and in the very Chapter before this, our Saviour is expressly stiled *the Lion of the Tribe of Judah*, as it were on purpose to hint a Correspondence of this Seal, with his Authority and Power; *Vespasian* the Roman Emperor, the first of the then reigning Family, was advanc'd to that Dignity in the Eastern Parts of the World and Roman Empire, * in *Egypt, Judea, and Syria*, and from thence conquer'd the other Provinces: and His coming out of the East, in such a Conquering and Triumphant Manner, occasion'd some of

* Vitellii tempore Vespasianus in Oriente principatum arripuit. *Aurel. Victor.*

Vespasianus Vitellio successit, factus apud *Palæstinam* Imperator. *Eutropius.*

Initium ferendi ad Vespasianum Imperii Alexandriae ceptum, festinante Tiberio Alexandro, qui Kal. Jul. Sacramento ejus legiones adegit. Ique primus principatus dies in posterum celebratus, quamvis Judaicus Exercitus quinto Non. Jul. apud ipsam jurasset. — Ante Idus Jul. Syria omnis in eodem Sacramento fuit. *Tacit. Hist. Lib. 2.*

Tiberius Alexander Praefectus Aegypti primus in verba Vespasiani legiones adegit Kalend. Julii; qui principatus dies in posterum observatus est. Judaicus deinde Exercitus quinto Idus Julii apud ipsum juravit. *Sueton. in Vespas.*

Τάχιστον ἐκπολεῖς διήγγελλον αἱ φῆμαι τὸν ἐπὶ τῆς ἀνατολῆς αὐτοκράτορα. *Jos. de Bell. iv. 10. 6.*

In the Days of Vitellius, Vespasian seized upon the Government in the East. Vespasian succeeded Vitellius, and was made Emperor in Palestine.

The first Step that was made towards bestowing the Empire on Vespasian was at Alexandria, [in the East]; and this through the Haste that was made by Tiberius Alexander, who obliged the Legions to take the military Oath to him on the Kalends of July; which was afterwards celebrated as the Day of his Inauguration into the Government, although the Army in Judæa had taken the Oath to him on the fifth of the Nones of July. — Before the Ides of July, all Syria had taken the same Oath.

Tiberius Alexander, the Governor of Aegypt, did first of all oblige the Legions to take the Oath to Vespasian, on the Kalends of July; which was afterwards observed as the first Day of his Government. After which the Army in Judæa took the Oath to him, on the fifth of the Ides of July.

Fame carried the News [to Rome] sooner than one would imagine, that Vespasian was declared Emperor in the East.

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the * *Romans* to look upon him as that great Prince, which ancient Predictions and † *Josephus* from them had foretold was to come from the East, and obtain the Dominion over the World, as *Suetonius* and *Tacitus* assure us. Which remarkable Circumstance may seem to be the Reason why the Place of *Vespasian's* Advancement to the Throne, and not of his Birth, as in the three others, is here regarded in this Vision. Nay our Lord himself was also born in the Eastern Part of the World, and of the *Roman* Empire, and from thence spread his Kingdom into the rest of it. And so this Seal extends to the very Time of the Seeing of these Visions by *St. John*; when our Lord's Kingdom, newly set up at his Resurrection and Ascension, was making great Progress; and

* Pluribus persuasio inerat antiquis sacerdotum literis contineri eo ipso tempore fore, ut valesceret Oriens, profectique Judæa. rerum potirentur. Quæ Ambages Vespasianum ac Titum prædixerant. *Tacit. Hist. Lib. 5.*

Percrebuerat Oriente toto vetus & constans Opinio esse in Fatis, ut eo tempore Judæa profecti rerum potirentur. Id de Imperatore Romano, quantum eventu postea patuit, prædictum. *Sutton. in Vespasian.*

Τὸ δὲ ἐπείγειν αὐτοὺς μάλικα πρὸς τὸν πόλεμον ἢ χρησθεὶς ἀμφισβόλου ἐμφάνει ἐν τοῖς ἱεροῖς εἰρημῶν γραμμασί, ὡς κατὰ τοὺς καιροὺς ἐκείνους ἀπὸ τῆς χάριτος τῆς αὐτῶν ἀρχῆς τῆς οἰκουμένης. Τὰτο οἱ μὲν ὡς οἰκτίον, ἐξέλασαν, καὶ πολλοὶ τῶν σοφῶν ἐπλανήθησαν περὶ τῆς κρίσεως. Ἰδὲ δ' ἄμα τὴν περὶ Οὐεσπανίου τὸ λόγιον ἡγερμαίαν, ἀποδεχθέντες περὶ Ἰουδαίας Αὐτοκράτορας. *Joseph. de Bello Lib. vii. Cap. 14.*

But what principally elevated and encouraged the Jews to go to War, was an ambiguous Oracle, that was, in like Manner, found in the sacred Writings: How, about this Time, One should arise out of their Country, and rule over the habitable Earth. These Jews understood this as peculiar to themselves; and a great Number of their wise Men were deceived in their Determination about it. Now this Oracle declared, in Reality, the Reign of *Vespasian*, who was made Emperor in Judæa.

† Νίκανί με πέρικτος: τί δὲ οἱ μετὰ Νίκανα μέγας οὐ διάδοχοι μένουσι; Σὺ Καῖσαρ Οὐεσπανίου, καὶ Αὐτοκράτωρ. Σὺ καὶ παῖς ὁ σὸς υἱός. — Διοκρίτης δὲ εἰ μὴ οἱ ἐμὲ Σὺ Καῖσαρ, ἀλλὰ καὶ γῆς, καὶ θαλάσσης, καὶ παντὸς ἀνθρώπων γένους. *Joseph. de Bello. Lib. iii. Cap. 27. Vid. & Xiphil. in Epit. Dion. in Vespasiano.*

Doſt thou ſend me to Nero? Do the Succeſſors of Nero to thee continue? Thou, O Vespasian, art Caesar, and Emperor: Thou and this thy Son. — Thou, O Caesar, art not only Lord over me, but over the Land, and the Sea, and all Mankind.

Pag. 45, 46.

after the Destruction of his Enemies, the Jews, was still more and more advancing it self in all Quarters of the Roman Empire; as is evident in the Histories of those Times. Monsieur Jurieu's Objection, that this can't be Christ, because the Equipage of this Horseman is not so magnificent, nor his Armor so terrible as Christ is usually described withal, seems to me of no great Weight here. Because this is only upon his first Essay, or Entrance on his Power and Conquests: and therefore all ought to be much less Stately and Magnificent than when he is described in great Triumphs, and the more full Exaltation of his Kingdom afterward.

'Tis true, that Mr. Jurieu and others are of Opinion, that by the White Horse, and the Glorious Warrior upon him, pointed at by the first Animal, which stood on the East Side of the Camp of Israel, and of the present Scene, is not meant Christ, but Vespasian, or his Son Titus, the Roman Emperors, who were advanc'd to that Dignity in the Eastern Parts of the Roman Empire. But I cannot be of this Opinion, not so much because the Reigns of those Emperors were over many Years before John saw these Visions, as because the Contents of each Seal are entirely different from the Animal that calls out the Scene whereby 'tis represented. So that tho' the Time and Period of this *Primordium Victorie Christi*, be justly to be dated from the Beginning of the Flavian Family in the Empire with Vespasian, which may therefore be signified by the first Animal on the East-Side of the Camp of Israel; yet I think Christ himself is signified by the Glorious Warrior, and the first Successes of his Kingdom, by the Contents of this Seal; as has been already explained.

S E A L II.

Apoc. vi. 3, 4.

AND when he had opened the second Seal, I heard the second Animal say, Come and see.

4. And there went out another Horse that was red, and Power was given to him that sat thereon to take Peace from the

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the Earth; and that they should kill one another: and there was given unto him a great Sword.

The second great and signal Event is, most dreadful Murders and Destructions in the Bowels of the Empire; signified both by a *Red Horse*, of the Colour of Blood: and by a *Great Sword*; and by a particular Commission given to the Rider of the Red Horse, to see that *Peace* be utterly taken away from the Earth, and that, instead thereof, internal Wars, and mutual Slaughters, and Butcheries, do make sufficient Havock and Destruction of the *Jews* and *Heathens* all over the *Roman Empire*; i. e. all over that Empire and Nation which would not have *Christ* to reign over them, but persecuted his Church, and oppressed his People. And this Seal is fitly introduced by the Second Animal, an *Ox*: whose Station was on the *West-side* of the Camp of *Israel*, and of the Prophetick Scene; denoting the Date or *Epocha* of this Seal to be the Beginning of the *Ælian* Family, or the Reign of *Trajan*, A. D. 98. (who was born in the utmost Parts of the *West*, even in *Spain*, and was the first *Roman* Emperor who was not an *Italian*;) and its Continuance during the Reigns of his immediate Successors of the same Family. And if we look into the Histories of those Times, we shall not need any other Comment on this Seal than their own Words. *Incredibili,*

Made Comment. Apocal.

Ἰσχυρὸς ὁ Τραιανὸς, ἀλλ' οὐκ Ἰταλὸς, ἀλλ' Ἰταλικὸς. — μὴδὲς πρὸς τὸν Ἰταλικὸν τὸ πρὸς τὸν Ῥωμαίων ἀπὸ τοῦ ἰσχυροῦ. Trajanus Homo Hispanus; nec Italus erat, nec Italicus. — Ante eum nemo alterius nationis Imperium Romanum obtinuerat. *Dion.*

Ulpus Trajanus Italica, Urbe Hispania ortus. *Aurel. Vider.*
Successit Nervæ Ulpus Trajanus Crinitus, natus Italica in Hispania; familia antiqua magis quam clara; nam pater ejus primum Consul fuit: Imperator autem apud Agrippinam in Gallia factus est. *Eutropius.*

Trajan was a Spaniard, but neither born in, nor belonging to Italy. —
No Foreigner before him had the Government over the Romans.

Ulpus Trajanus was born at Italica, a City of Spain.
Ulpus Trajanus Crinitus, who was born at Italica, in Spain, succeeded Nervæ. He was of a Family rather ancient than famous; for his Father was the first of it who was Consul. He was made Emperor at Cologne in Gall.

in-

inquit Orosius, motu sub uno tempore *Judei*, quasi rabie efferasi, per universas terrarum partes exarserunt. Nam & per totam *Lybiam* adversus *Incolas* atrocissima Bella gesserunt: Quae adeo tunc interfectis cultoribus desolata est, ut nisi postea *Hadrianus Imperator* collectas illuc aliunde Colonias deduxisset, vacua penitus abraza habitatore mansisset. Qui circa *Cyrenen* habitabant (loquitur *Dion*) *Andrea* quodam duce Romanos pariter atque *Græcos* concidunt; vescuntur eorum carnibus; eduntque viscera; tum oblinuntur eorum sanguine, & pellibus induuntur. Multos à vertice ferris discidere medios; multos objecere bestiis; multos etiam certare inter se coegerunt: ita, ut interierint hominum, ad Ducenta Viginti Millia. Præterea in *Egypto* confimilis cedes facta est. Et in *Cypro*, *Artemione* duce; ubi etiam perierunt Ducenta Quadraginta Millia. *Salaminem* Urbem *Cypri*, interfectis omnibus accolis, deleverunt. (Oros. Euseb.) In *Alexandria* autem commisso prælio victi & attriti sunt. (Oros.) Tandem & ab aliis, & maxime à *Lyfio*, quem *Trajanus* miserat, subacti sunt. In *Mesopotamia* quoque rebellantibus jussu Imperatoris Bellum illatum est. (Oros. Euseb.) Atque ita multa millia eorum vasta cede deleta sunt. The Jews, says Orosius, all at once, as if they were mad, made an incredible Tumult, and raised a Flame in all Parts of the Earth. For they waged most terrible Wars throughout all *Lybia*, against its Inhabitants; which Country was made so desolate by the Slaughter of such its Inhabitants, that, unless *Hadrian* the Emperor had afterwards brought Colonies thither from other Places, it had been utterly void of Inhabitants; and had so continued. As for *Dio*, his Account is this: The Jews, who dwelt about *Cyrene*, cut both the Romans and Grecians to pieces, under one *Andreas* their Captain. They fed upon their Flesh, and eat their Inwards, and besmeared themselves with their Blood, and clothed themselves with their Skins. They sawed many of them through their Middles, from the Crowns of their Head downward; and many of them they threw to the Beasts: many of them also they forced to fight one with another, till Two Hundred and Twenty Thousand

Thousand Men perished. Moreover, there was the like
 Slaughter made in *Egypt*; as also in *Cyprus*, under *Arie-*
mio their Captain, where there perished Two Hundred and
 Forty Thousand. They utterly destroyed *Salamis*, a City
 of *Cyprus*, and slew all its Inhabitants: (as say *Orosius* and
Eusebius.) But they were fought with, and in general de-
 stroyed at *Alexandria*: (says *Orosius*.) And at length they
 were subdued, not only by others, but chiefly by *Lysius*,
 whom *Trajan* sent against them. And when they had re-
 belled in *Mesopotamia*, they were fought against by the Em-
 peror's Command: (as *Orosius* and *Eusebius* agree.) and so
 a great many Thousands of them were miserably destroyed.
 And if we now descend to the Reign of *Hadrian*, who im-
 mediately succeeded *Trajan*, and was himself also a Spani-
 ard, we shall find the same miserable Slaughter continue; and
 the bare Words of *Dio* the Historian, will still sufficiently ex-
 plain the Purport of this Seal. *Cum Hadrianus, inquit ille, Mede, ubi su-*
in Urbem Hierosolymam coloniam deduxisset; ac quo loco Dei pra.
Templum fuerat, alterum Jovi Capitolino aedificari curavisset, magnum & diuturnum Bellum inde moveri ceptum: to-
tam Judaeam commoveri: Judaeos omnes ubique Gentium
tumultuari: multa damna occulto aperteque Romanis inferre:
cumque iis complures alias gentes lucri cupiditate conjungi;
atque ea de re omnem fere Orbem Terrarum commotum esse.
Hos Hadrianus, optimis quibusque Ducibus adversus eos mis-
sis, sed (multitudine eorum & desperatione cognita) non nisi
singulatim eos adoriri ausis, sero tandem oppressis, fregit-
que; caesis in excursionibus praelisque non minus Quingentis
& Octoginta Millibus. Eorum autem qui fame, morbo, &
igne interiere, tanta fuit multitudo ut numerus indagari non
potuit. Tot etiam ex Romanis quoque in eo bello periere, ut
Hadrianus, cum scriberet ad Senatum, non est usus illo exor-
dio, quo uti Imperatores consueverunt; Si vos Liberique Vestri
valeatis, bene est; Ego quidem & Exercitus valemus. When
Hadrian, says *Dio*, had brought a Colony into the City
Jerusalem, and had caused a Temple to be built to the Ca-
pitoline Jupiter, in the Place where the Temple of God had
 been,

been, there began thence a great and long War; all *Ju-
dea* was in Motion, and the *Jews* raised Tumults every
where, and brought upon the *Romans* a great many Mis-
chiefs, both privately and publickly. With them also many
other Nations joined, out of a Desire of Gain; by which
Means it came to pass, that almost all the Earth was in
a Commotion. *Hadrian* at last, though not till a great
While afterwards, overpowered them, and brake their
Forces: Which was not done but by sending his best Ge-
nerals against them, who yet knowing how numerous and
how desperate they were, durst not attack them but by
piecemeal. The Number that was slain in the Excursions
made upon them, and in the Battels fought with them, was
not less than 580,000. But as for those who perished by
Famine, by Distempers, and by Fire, their Multitude was
too great to be discovered. So many of the *Romans* also
perished in this War, that when *Hadrian* wrote to the Se-
nate, he did not make use of the Preface, which the Gene-
rals were wont to begin with: *If you and your Children be
in Health, it is well; I truly and the Army are in Health.*
And if we enquire of the *Jews* themselves, the Author of
the Book *Juchasin* writes, that *In this War Hadrian slew
twice as many Jews as came up out of Egypt, i. e. above*
1200000. And another Jewish Author, quoted by *Drusius*,
says, *That neither Nebuchadnezzar, nor Titus, did their Na-
tion so much Mischief as did this Hadrian the Emperor.* And
indeed, Since this Seal exhibits the first great Example of our
Saviour's Victories over his Enemies, begun under the former
Seal, it could not but be most suitable to its Designs to describe
these heavy Destructions, whereby not the *Romans* only, but
the *Jews*, his Crucifiers, principally were afflicted; on whom
most naturally he was to execute his Vengeance in the first
Place; as he accordingly appears to have sufficiently done,
by the forementioned terrible Slaughters and Desolations:
and those under *Hadrian* are the more remarkable, as being
occasioned by their woeful pretended *Messias Barchochebas*,
so infamous in their History.

Preterit. pag. 126.

SEAL

S E A L III.

AND when he had opened the third Seal, I heard the third Animal say, Come and see: And I beheld, and lo a black Horse, and he that sat on him had a Pair of Balances in his Hand.

6. And I heard a Voice in the Midst of the four Animals say, A Measure of Wheat for a Penny; and three Measures of Barley for a Penny. And see that thou be not unjust in the Oyl and the Wine.

The third great and signal Event is Severe and Impartial Justice; signified by the Black Horse, the Pair of Balances, and the Proclamation of the exact and equal Prices of the most common Commodities; with a Kind of Intimation therein what were the then common Commodities; and that there was great Plenty of Corn, and Wine, and Oyl at the same Time: and concluding with a severe Caution against all Injustice in such Matters, and an implied Threatning of exemplary Punishment, if they proved faulty therein. And this Seal is fitly introduc'd by the Third Animal, with the Face of a Man, whose Station was on the South Side of the Camp of Israel, and of the Prophetick Scene: denoting the Date or Epocha of this Seal to be the Beginning of the Reign of Septimius Severus A. D. 193, who was * born in the South

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Part

* Septimius Severus oriundus ex Africa, Provincia Tripolitana, Oppido Lepti. Solus omni memoria antea & post ex Africa Imperator. *Eutropius.*
Interfecto Didio Juliano Severus Africa oriundus Imperium obtinuit: cui Civitas Leptis, Pater Geta, Majores Equites Romani, ante civitatem omnibus datam; Mater Fulvia Pia. *Spartian.*

Σεπτίμιος Σεβήριος ὁ ἀπὸ τῆς Ἀφρικῆς. Severus genere Afer. *Herodian.*

Septimius Severus was born in Africa, in the Province of Tripoli, and at the Town of Leptis. He was the only Emperor who, in all History, before or since, came out of Africa.

When

Xiphilin. E.
pit. Dion. p.
439.
Modo, ubi su-
pra.

Part of the Roman Empire, even in Africa it self, and he and his Successors under this Seal, were the only Roman Emperors that ever were of that Extraction. And if we look into the Histories of this *Septimius Severus* himself, and of *Alexander Severus*, *Mammea's* Son afterwards, we shall find the Event exactly agreeable to the Prophecy. '*Severo (Septimio) inquit Aurelius, præclarior in Republica fuit nemo, Legum conditore longe æquabilium. Implacabilis delictis, strenuum quemque præmiis extollebat. Nulli in dominatu suo permisit honores venundari. Ne parva quidem latrocinia impunita patiebatur: in suos animadvertens magis, quod vitio Ducum aut etiam Præfectorum fieri vix experiens intelligeret.*' *Aurelius* says, that none of the Emperors had a better Reputation for governing the Commonwealth than (*Septimius*) *Severus*. He was the Enacter of most equitable Laws, and implacable in Regard to Crimes: He advanced every Man that was courageous, and rewarded him: He never gave any one Leave to sell Dignities under his Government; nor did he suffer even small Robberies to pass unpunished. And he was the more strict with relation to his own Officers, because he understood at length by Experience, tho' not without Difficulty, that such Robberies were occasioned by the Fault of his Commanders and Governors." And *Spartianus's* Account is exactly agreeable. For in one Place he says, *Accusatos a Provincialibus Judices probatis rebus graviter punivit.* In another Place he affirms him to have been *Implacabilem delictis, & latronum ubique hostem*; But if we descend a little lower to *Alexander Severus*, the Son of *Mammea*, we shall find a still more full and entire Completion of this Prophecy. '*Is, inquit Lampridius, Leges de Jure Populi & Fiscī moderatas, & infinitas sanxit; neque ullam constitutionem sacravit sine viginti Jurisperitis.*

When *Didius Julianus* was slain, *Severus*, who was born in Africa, obtained the Empire. The Name of his City was *Leptis*. His Father was *Geta*. His Ancestors belonged to the Roman Equestrian Order, before the Privilege of Citizens was bestowed on all the Provinces. His Mother was *Fulvia Pia*. *Severus* was an African by Birth.

• Seve.

' Severissimus Judex contra fures; appellans eosdem quotidiana-
 ' norum scelerum reos, ac damnans acerrime; ac solos Hostes
 ' Inimicosque Reipublicæ vocans, jussit (Judices Fures) in civi-
 ' tatibus nunquam videri, & si essent visi, deportari per Reſto-
 ' res Provinciarum. Referebat Encolpius, quo ille familiaris-
 ' sime usus est, illum, si unquam furem Judicem vidisset, pa-
 ' ratum habuisse digitum, ut illi oculum erueret. Addit Sep-
 ' timius, qui vitam ejus non mediocriter executus est, tanti Sto-
 ' machi fuisse Alexandrum in eos Judices qui furtorum fama
 ' laborassent, etiamsi damnati non essent, ut si eos casu aliquo
 ' videret, commotione animi stomachi choleram emoveret; toto
 ' vultu exardescere ut nihil possit loqui. Jussit imo per præco-
 ' nem edici, ut nemo salutaret Principem qui se furem esse nos-
 ' set, ne aliquando detectus capitali supplicio subderetur. Si
 ' quis militum de via in alicujus possessionem deflexisset, pro qua-
 ' litate loci aut fustibus subiciebatur in conspectu ejus, aut vir-
 ' gis, aut condemnationi; aut si hæc omnia transiret dignitas
 ' hominis, gravissimis contumeliis; cum diceret, visne in agro
 ' tuo fieri quod alteri facis? Clamabatque sæpius, quod à qui-
 ' busdam sive Judæis, sive Christianis audierat, & tenebat,
 ' idque per præconem, cum aliquem emendaret, dici jubebat;
 ' Quod tibi fieri non vis, alteri ne feceris: Quam sententiam
 ' usque adeo dilexit, ut & in palatio, & in publicis operibus
 ' præscribi juberet. ' Lampridius says, that Alexander Seve-
 ' rus ordained equitable Laws about the Rights of the Peo-
 ' ple, and of the Revenue; and those vastly numerous also.
 ' Nor did he ordain any Constitution without the Assistance
 ' of twenty Persons skilful in the Laws. He was a most se-
 ' vere Judge against such Judges as were Thieves;
 ' he called them Persons guilty of Sins every Day, and con-
 ' demned them in the severest Manner, and gave them the
 ' Name of the only Enemies and Adversaries of the Com-
 ' monwealth, and ordered that they should never be seen in
 ' Cities: And if they were ever seen there, that they should
 ' be carried out of them by the Governors of the Provinces.
 ' Encolpius, an intimate Friend of his, related, that when-
 ' ever he saw such a Judge, he had his Finger ready to pluck

out his Eye. *Septimius* also, who gave a very good Account of his Life, adds, that *Alexander's* Passion was so great against such Judges as *Fame* reported to be themselves Thieves, altho' they were not yet condemned; and if he saw them by any Chance, his Passion was so outrageous, that he vomited up his Choler at them; when his Face was so fiery, that he could not speak. Nay he gave Orders, the Crier should make Proclamation, that no one who knew himself to be a Thief should salute the Prince, lest upon his being detected he should be capitally punished. If any Soldier went out of the Road into any one's Farm to steal, he had him severely punished in his own Sight, according to what his Place required, either with Clubs, or Rods, or by condemning him to die; or if the Man's Dignity was too great for those Punishments, he reproached him after the bitterest Manner: when he said to him, Wouldest thou have that done in thy Field which thou dost to another's? He also proclaimed aloud, what he had heard from some either *Jews* or *Christians*, and remembered it, and commanded it to be repeated by a Crier, when he gave any of these Thieves their Correction, *What thou wouldest not have done to thee, do not thou to another.* Which Sentence he was so fond of, that he commanded it should be inscribed in his Palace, and other Works of a publick Nature.

And as to the Intimation, in particular of the Corn, Wine and Oyl, as the plentiful Commodities of that Time, and especially taken care of, Hear *Spartianus* of *Septimius Severus*. *Rei, inquit, frumentariae, quam minimum repererat, ita consuluit ut excedens ipse vix septem annorum Canonem Populo Romano relinqueret; ita ut quotidiana septuagena quinque millia modiorum expendi possent. Populo Romano diurnum Oleum gratuitum (primus) donavit. Ejus vendit tantum reliquit, ut per quinquennium non solum urbis usibus, sed et totius Italiae, qua Oleo egeret, sufficeret.* This *Spartianus* says, that *Alexander Severus* was so provident about the publick Corn, that whereas he found its Quantity very small when he came first to the Empire; when he died he left to the People

People of Rome enough for seven Years Sustenance ; and yet allowed them to expend 75000 Bushels every Day. He was also the first who distributed Oil gratis to the People of Rome. Yet did he leave so much as was sufficient not only for the Uses of the City, but of all Italy that wanted Oil. And Herodian of the same Severus, *Tō vangelion avrois apasō vērō.* He first augmented the Quantity of Wheat which was distributed to the Soldiers. And to conclude, Hear Lampri- dius also of Alexander, the Son of Mammæa : *Commæatum, inquit ille, Populi Romani sic adjuvit, ut cū frumenta He- liogabalus everisset, vicem de propria pecunia loco suo repone- ret. Oleum quoque quod Severus (Septimius) Populo dede- rat, quodque Heliogabalus imminuerat, integrum restituit. Addidit & Oleum luminibus Thermarum.* He says of him, that he did so augment the Provisions for the People of Rome, that when Heliogabalus had brought the Quantity of Corn to be distributed to just nothing, he gave them Mo- ney out of his own Treasury, to supply its Place. He also intirely restored that Donation of Oil which (Septimius) Se- verus had given the People, and which had been diminish- ed by Heliogabalus. He gave them besides that, Oil for the Lamps used at the Baths. Which Circumstances in the Histories of those Times, do sufficiently fulfil and illu- strate the Third Seal before us.

S E A L IV.

AND when he had opened the Fourth Seal, I heard the Voice of the fourth Animal say, Come and see. Apoc. vi. 7, 8.

8. And I looked, and behold a pale Horse, and his Name that sat on him was Death, and Hades followed with him, and Power was given unto them over the fourth Part of the Earth to kill with the Sword, and with Hunger, and with Death, and with the Beasts of the Earth.

The

The Fourth great and signal Event, or rather Troop of Events, are most dreadful Wars and Murders, Hunger and Famine; nay Mortality and Pestilence, (for so *Death* frequently signifies) over no less than an intire Quarter of the Habitable Earth; and all this Misery signify'd very naturally by a pale Horse, and by his Rider's Name, *Death*, with Hades accompanying him, and by the large Commission given all these to kill and destroy in all the large Bounds of their Jurisdiction, till even the wild Beasts prevail, and assist them in compleating so heavy a Desolation. And this Seal is fitly introduc'd by the fourth Animal, a flying Eagle, whose Station was on the *North* Side of the Camp of *Israel*, and of the Prophetick Scene; denoting the Date or *Epocha* of this Seal to be the Beginning of the Reign of *Maximinus*, A. D. 235, who was born as far *North* as **Thrace*, and from thence called *Maximinus* the *Thracian*: or *Decius*, born in *Pannonia*, in the *North*, says *Sr. Isaac Newton*: and that it was to continue during the Reigns of his immediate Successors. And if we take a View of the Particulars here prophecied of, and compare them with the Historians of that Time, we shall not need a more sensible Paraphrase on this Seal. The first of these dreadful Calamities is War and Murders: and here, by consulting History, we find about ten Emperors and Cæsars, and those esteemed really such, besides some Usurpers, come to untimely Deaths in a little more than thirty Years Space, and murdered in the very Bowels of the Empire. And with-

* Maximinus de Vico Thracie, vicino Barbaris; Barbaro etiam Patre & Matre genitus. Et alibi, In Thracia, in vico ubi genitus fuerat. *Jul. Capitolinus*.

Ἦν δὲ τις ἐν τῷ στρατῷ Μαξιμίνος ὄνομα, τὸ μὲν γένος αὐτοῦ ἐκ τῶν ἐνδοξάτων ὁμιλιῶν καὶ μετὰ βαρβάρων, ἀπὸ τῶν καίμων, ὡς ἐλέγετο. Erat autem in exercitu quidam nomine Maximinus, qui, quod ad genus attinet, ex intimis Thracibus & semibarbaris erat, ex quodam vico. *Herodian*.

Maximinus was of a Village of Thrace, that was near to the Barbarians. And elsewhere, In Thrace, in that Village where he was born.

Now there was in the Army one whose Name was Maximinus; his Family was one which came from the inmost Thracians, and from a Mixture of Barbarians, where he was of a certain Village, as the Report goes.

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in the same Interval we find in the single Reign of *Gallienus* some thirty Tyrants, or Pieces of Emperors, which were set up in different Parts of the *Roman Empire*, and came all to miserable and violent Deaths. So that the Sword seems to have resolv'd in this Period rather to satiate it self with the Blood of Emperors and Great Men, than with that of the more Base and Ignoble. Tho' truly there is enough of the latter also to be met with in those Times. For if *Julius Capitolinus* may be believed, *Maximinus* himself was so cruel in his Disposition, that from some he gat the Name of *Cyclops*, from others the Name of *Busiris*. Some called him *Sciro*, and others *Phalaris*; and other such like Names of Monsters for Cruelty were not thought unsuitable to him. The Senate did so dread his Power and Barbarity, that they prayed both in publick and private, when he was absent, that he might never see *Rome* any more. The same Petition did the Mothers with their Children put up to Heaven: and well they might, for they heard that he crucified some, put others into the Bowels of slain Beasts; some he exposed to be devoured by wild Beasts, the Brains of others he beat out with Clubs. And because he was conscious of the Meanness of his own Birth, but could not bear to think that others knew it also, he slew all such as he perceived were acquainted with it. Nay, he slew some of his own particular Friends, who had given him the greatest Part of their Estates. Nor indeed was there a more savage Beast upon the Face of the Earth. And upon Occasion of a certain Faction under the Conduct of a great Man, who had formerly been Consul, he slew all whom he esteem'd to be of that Party, without any Trials, or Accusations, or Pleadings; and confiscated their Goods: and at last could not be satisfied with the Murder of above 4000 Men. And as for *Gallienus*, another Emperor within this Period, we may take his Character from *Trebellius Pollio*. *Assoon*, says he, *as he had killed Ingenuus, who was declared Emperor by the Legions in Mæzia, he terribly fell upon all the Inhabitants of that Country, as well as upon the Soldiers, so that no Body could escape him. Yea so unmercifully cruel was he, so horribly*
savage,

savage, that he left the greatest Part of the Cities quite destitute of the Males: And so barbarous was he to the Soldiers who did not please him, that sometime he would kill 3000 or 4000 a Day, for several Days together. Byzantium having been once intirely ruin'd, and all the Inhabitants slain by some of his Legions, he in Revenge encompassed those Legions with his Army; and having first disarm'd them, he commanded them all to be cut in pieces.

The Second of those dreadful Miseries, included in this Fourth Seal, is Pestilence, called *Death* by the Hellenists, from the Chaldee Paraphrast: and still the *Mortality* in the same Sense, amongst us to this Day. Now if we cast our Eyes abroad under the Emperors, *Vibius Gallus*, and *Volusianus* his Son, *Valerianus* and *Gallienus*, all belonging to the present Period, we shall soon find a most heavy Completion of this Prophecy. For at this Time, by the agreeing Testimonies of *Pomponius Lætus*, *Zonaras*, and the rest of the Historians, there arose such a Plague in *Ethiopia*, as by Degrees spread it self into most of the Provinces of the Roman Empire, and lasted for no shorter a Space than fifteen Years together without Intermission. And so great was the Mortality, that in *Alexandria*, as *Dionysius*, at that very Time Bishop of that See, reports it, there was not one House of the whole City free; and the intire Remainder of the Inhabitants did not equal the Number of old Men in former Times. And *Lipsius* his Opinion of this Pestilence is this: *Non alia, inquit, unquam major Lues mihi lecta; spatio temporum, sive terrarum.* I never read of a more grievous Contagion, whether we regard the Long-lasting or the large Spreading thereof.

Euseb. L. vii.
cap. 17.

De Constantia
L. ii. cap. 23.

And as to the third of those dreadful Calamities included in this Seal, *Famine*, 'tis almost a necessary Consequence of those Devastations, which the *Scythians* brought upon the Roman Empire at this Time. And *St. Cyprian*, who also lived at the same Time, and wrote his Treatises, *De Mortalitate*, and, *Ad Demetrianum*, on Occasion of the terrible Pestilence just now mention'd, implies as much: for relating the Complaints

plaints of that Age, two of them are, frequent and uncommon Pestilences and Famines. “*Cum dicas* (inquit Cyprianus, “*Apologia ad Demetrianum*) *plurimos conqueri quod Bella crebrius surgant, quod Lues, quod Fames sevant, quodque imbres & pluviae serena longa suspendant, &c.*” “*Cyprian*, in his Apology to *Demetrian*, speaks thus; When thou sayest that many People complain how Wars do arise frequently; how Plagues and Famines rage; and how the Air is a great while dry, and Showers and Rains are a long Time suspended, &c.” And, what is chiefly remarkable, we have, before the next Seal, two other certain Testimonies of the Famine in *Mamertinus* his Speech to *Maximianus*, and in *Cæcilius* or *Lactantius*: “*Scimus omnes*, inquit *Mamertinus*, *antequam vos salutem reipublicæ redderetis quanta frugum inopia fuit; Fame passim Morbisque grassantibus.*” “*Mamertinus* says, We all know how great was the Scarcity of the Fruits before you came to the Empire, and gave it Deliverance; and that, at the same Time, both a Famine and a Mortality made great Havock therein.” And, says *Cæcilius* or *Lactantius* of those Parts of *Dioclesian*’s Reign, which preceded the Persecution, and which may therefore belong to this Seal; “*Aded major esse caperat numerus accipientium quam dantium, ut enormitate indictionum consumptis viribus colonorum, defererentur agri, & cultura verteretur in sylvam.*—*Idem cum variis iniquitatibus immensam faceret caritatem, legem pretiis rerum venalium statuere conatus est. Tum ob exigua & vilia multus sanguis effusus, nec venale quicquam metu apparebat, & caritas multo deterior exarsit, donec lex necessitate ipsa post multorum exitium solveretur.*” “The Number of the Receivers of Taxes was become so much larger than of those that payed them, that the Vigor of the Countrey Men was consumed by such enormous Payments: the Fields were deserted, and ploughed Lands were converted into a Forest.—And when the same Emperor had, by his various Iniquities, made a prodigious Scarcity, he attempted to fix a Price at which Commodities should be sold. Then it was that a great deal

Sigonius De Imper. Occident. pag. 8.

Lactant. De mortibus Persecut. Cap. 7.

“ of Blood was shed on small and vile Occasions; and no-
 “ thing was offered to Sale, out of Fear; and Things grew
 “ much dearer and dearer; till at last that Law, when it
 “ had occasioned the Ruin of Multitudes, was abolished by
 “ Necessity it self.” The last Clause before us is, *and with
 the Beasts of Earth*; which Phrase in the Original, being
 different from the three former, *and* instead of *in*; *and* *and* *and*
and *and* *and* makes some suspect that this is not meant of a
 distinct Judgment, but a Designation of the Authors of some
 of the former, the Wild and Savage Emperors; who were
 like so many wild Beasts upon the Earth; which is the Name
 that this Author frequently gives them. But if it do refer to
 a fourth Calamity, it is no other than was common in the
Eastern and Southern Parts of the World formerly; *viz.*
 That on the heavy Desolations, and Diminishing of the
 Earth’s Inhabitants, by Wars, and Pestilences, and Famines,
 which was the Case here, the Wild Beasts increased, and as-
 sisted to slay the Remainder: as we find it several times in-
 timated in the Sacred Scripture it self, *Levit. xxvi. 22. Deut.*
xxvi. 22. & xxxii. 24. Ezek. v. 17. & xiv. 15. 21. And
 such would most naturally be the sad Circumstances of these
 Times, after all those three Calamities before mentioned; as
 the Conclusion of this Seal, and of its direful Judgments.

De Mortibus
 Persecutor. p.
 18. 29. 49. 62.
 73. 94.

SEAL V.

Apocal. vi. 9.
 10, 11.

AND when He had opened the fifth Seal, I saw under
 the Altar the Souls of them that were slain for the Word
 of God, and for the Testimony which they held.

10. And they cried with a loud Voice, saying, How long O
 Lord, holy and true, dost thou not judge and avenge our Blood
 on them that dwell on the Earth!

11. And white Robes were given unto every one of them;
 and it was said unto them, that they should rest for a little Sea-
 son,

son, until their Fellow-servants also, and their Brethren, that should be killed as they were, should be fulfilled.

The fifth great and signal Event, is that most heavy Persecution of the Church that ever was under the Pagan Emperors, begun by *Dioclesian* A. D. 303. and continued afterward for the Space of somewhat above Ten intire Years together, till A. D. 313. when *Constantine* and *Licinius* put an End to it, and gave free Liberty to the Christians throughout all that Empire. And this was so signal and remarkable an Event, and so exactly and distinctly referred to by the Prophecy, that it needed no other Date, than that of the Conclusion of the Miseries of the fourth Seal on one Side, and the Change of the Religion of the Empire, by *Constantine*, under the sixth Seal on the other. And this last and heaviest of all the Heathen Persecutions is most fitly here represented by the Cry of the Souls of the Martyrs under the Altar; (where they are represented slain, and as it were sacrific'd to God, by a Scripture Metaphor, frequent in such Cases.) for Vengeance on that bloody and cruel Empire, which was the Author of their Death. And for the Encouragement of Christians in such fiery Trials for the Future, these Souls of the Martyrs are represented as immediately admitted into the Number of the Priests, who serve God in his Temple continually; intimating their immediate Reception into Heaven, and into the Presence of the Divine Majesty. And in Answer to the loud Cry of their innocent Blood, for the speedy Vengeance on their Persecutors, they are assured that as soon as the Holy Army of Martyrs under Paganism, during the rest of the present Persecution, and under the remaining Persecutions of *Licinius*, *Maximinus*, *Argobastes* and *Eugenius*, and others, before Christianity was settled in the Empire, was compleated, God would effectually plead their Cause; and either convert or destroy all their Persecutors; and utterly overturn all who should attempt to uphold the Pagan Cruelties and Idolatries in the Empire, by the vast Mutations and terrible Judgments to be introduc'd in the sixth Seal: (for to

that Seal rather than to the Trumpets in the seventh, these Words, I think, do *primarily* relate.) And as to this Tenth Primitive Persecution, it is justly esteemed the longest and forest of all the rest; and the Historians will soon give us a woful Account of it: "*Omnibus ferè, inquit Orosius, ante aetis diuturnior & immanior fuit. Nam per decem annos incendiis Ecclesiarum, proscriptionibus innocentium, cadibus Martyrum incessabiliter acta est.*" And in the very Beginning of this Persecution, Seventeen Thousand Souls are said to have been slain in the Space of a single Month, and the Fury held much at the same Rate afterward. Nay in *Egypt* alone, some have affirmed that 144000 were slain, and 700000 banished. And that it was exceeding severe in that Country is evident by that famous *Egyptian Era*, begun at the Beginning of *Dioclesian's* Reign on that Occasion, stiled *Era Martyrum*, as well as *Era Dioclesianæa*, and continued even to this Day. And as to the *Roman Empire* in general, *Sulpitius Severus's* Words are these: *Omnis ferè sacro Martyrum cruore Orbis infectus est.* And in another Place, *Nullis unquam bellis Mundus sanguine magis exhaustus est. Neque majori unquam Triumpho Ecclesia vicit quàm cum decem annorum stragibus vinci non potuit.* And this shall suffice for this fifth Seal: only minding the Reader, that if he peruse that remarkable Book *De Mortibus Persecutorum*, He will need little other Exposition of this or the next Seal, than what he will there find in History.

SEAL VI.

Apoc. vj 12.
—17.

AND I beheld when he had opened the sixth Seal, and lo there was a great Earthquake: and the Sun became black as Sack-cloth of Hair; and the Moon became as Blood.

13. And the Stars of Heaven fell unto the Earth, even as a Fig-tree casteth her untimely Figs, when she is shaken of a mighty Wind.

14. And

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14. *And the Heaven departed as a Scroll when it is rolled together; and every Mountain and Island were moved out of their Places.*

15. *And the Kings of the Earth and the great Men, and the rich Men, and the chief Captains, and the mighty Men, and every Bond-man, and every Free-man hid themselves in the Dens, and in the Rocks of the Mountains;*

16. *And said to the Rocks and Mountains, fall upon us, and hide us from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb.*

17. *For the great Day of Wrath is come; and who shall be able to stand?*

The sixth great and signal Event, which I esteem the first of the great Triumphs or Victories of Christ's Warfare, is a mighty *σεισμός*, or great Concussion of Heaven and Earth; whereby an End was put to the Pagan Idolatry and Persecutions. The Idols, with their Priests, and Attendants, and Revenues, and Temples, and Altars over all the *Roman Empire* were by Degrees destroyed, ruined, burnt and demolish'd for ever. All those Emperors, Præfects, and Governors, who maintained their Cause, and opposed the Establishment of Christianity, or persecuted its Professors, were routed, overcome, degraded, and perished miserably; sometimes by the Hand of Man, and sometimes by the particular Vengeance of God himself. And the Christian Religion, being first embrac'd by *Constantine A. D. 313*, was soon after establish'd, and became the publick Religion of the Empire. This first grand Completion of our Saviour's Victory, and primary signal Triumph over his Enemies, with the vast Mutations thereby occasion'd through the whole *Roman Empire*, must be the Purport of those solemn and exalted Metaphors, which are here made Use of by the Spirit of God; and which are known in the Old Prophets, to signify such mighty and uncommon Mutations of Governments, and Changes in Kingdoms: the Instances and Particulars of which Description you have at large in *Mr. Mede*: but which do not come within

within the Compass of my present Design. Those Characters which fix it to this particular Mutation under *Constantine*, are these three: (1.) The Grandness of every Part of the Description, and Exaltedness of the Figures; not at all agreeable to any other of less Importance. (2.) That it immediately follows after the heaviest Persecution of the foregoing Seal. And (3.) That it is particularly that Vengeance of Christ, promised to the Martyrs at the Conclusion of that Seal; as appears by those Enemies terrible Affrightment at it; when they

Apoc. vj. 10.
11. with ver.
15, 16, 17.

are forced to call to the Mountains and Rocks to fall upon them and hide them, not only from the Face of him that sat on the Throne, but also more especially from the Wrath of the Lamb, because that great Day of his Wrath before threatned was come, and they were not able to stand before it.

Dan. ij.

Corollary. These first six Seals seem to belong to the State of the Fourth Monarchy, represented by the Iron Legs of the Statue in Daniel: or while it was wholly Strong, Warlike, and Secular, without any Intermixture of an Ecclesiastical Branch. But the next Seal and its Trumpets seem to belong to the next State of that Monarchy represented by the Feet, part of Iron, and part of Clay; or, as the Angel's Exposition has it, partly Strong, and partly Brittle, i. e. partly Secular or Temporal, and partly Spiritual or Ecclesiastical. For upon the Conversion of Constantine to Christianity, the Bishops and Clergy were so mightily exalted, and so much Power put into their Hands, that in a little Time they became a great distinct Branch of the State, or Empire; an Ecclesiastical Hierarchy, always distinguish'd from, and claiming mighty Privileges with, if not above the Temporal and Secular Branch of it; and together making up the whole State or Empire. And then as the Feet in the Image consisted of the Feet themselves, distinct from, and prior to the ten Toes; as well as of those ten Toes at the very End of them; both which Parts were equally composed of Iron and Clay, of Matter strong and brittle joined together: so are the succeeding States of the Roman Empire represented by them, henceforward all along, both before and after its Division into
ten

ten Kingdoms, to be supposed made up of two Branches, the Temporal and Spiritual, the Secular and Ecclesiastical. And it may be observed, what will appear in the Progress of the Trumpets, that the four first Trumpets belong to that Part of the Foot of the Image which is intire, before its Division into ten Toes; and the rest of them to the ten Toes themselves, into which it is divided at last, and with which the Image terminates.

And thus far, I think, Mr. Mede has admirably explained the Seals, and applied them to the right Events whereto they belong in History: and accordingly I have hitherto generally followed him very closely, nay, frequently, almost transcribed and abridg'd him. But since I am not equally satisfied with either his, or Dr. Cressener's, or indeed any other Exposition of the four first Trumpets, I must take Leave in part, to dissent from them; and to propose an Interpretation of mine own to the Reader. But before I do so, I shall first exhibit the *Preface* to the next Seal, with its general Import; and then lay down the Principles of my own Exposition in some Observations following.

SEAL VII.

OR THE

SEVEN TRUMPETS.

PREFACE.

AND when he had opened the seventh Seal, there was Apoc. viij. 1.
Silence in Heaven about the Space of half an Hour. —5.

2. And I saw the seven Angels which stood before God;
and to them were given seven Trumpets.

3. And

3. And another Angel came and stood at the Altar, having a golden Censer; and there was given unto him much Incense, that he should offer it with the Prayers of all Saints upon the Golden Altar which was before the Throne.

4. And the Smoke of the Incense, which came up with the Prayers of the Saints, ascended up before God out of the Angel's Hand.

5. And the Angel took the Censer, and filled it with Fire of the Altar; and cast it upon the Earth: and there were Voices, and Thunderings, and Lightenings, and an Earthquake.

The Reader, perhaps, may wonder at first Sight, how it comes to pass that I leap from the sixth Chapter of the *Apocalypse* to the eighth. But the Reason is, that I directly pursue the Order of the Seals; and so having dispatch'd the *sixth Seal*, 'tis but methodical to proceed thence to the *seventh*, or the *Seal of the Trumpets*. The Book indeed of the Revelation interposes here two other Visions contained in the seventh Chapter; the one of 144,000 Sealed in their Foreheads, at the Beginning of the Trumpets; the other of an innumerable Company with Palms in their Hands, belonging to the later Times of them: and this is one of the great Instances of Divine Art and Management in the *Apocalypse*. But 'tis not always necessary for an Expositor to pursue just the Method of the Compiler. Neither do these Visions make so properly a Part of the Seals, as of a distinct and collateral Prophecy running through the whole Series of the Trumpets, and containing the State of the Undeiled Followers of the Lamb during the whole Interval belonging to them: and so it is to be explained together with its remaining Branch, and the parallel Series in the *Open Codicil* hereafter. And this distinct Procedure will give greater Light to the several Parts, and permit us to observe a more orderly and regular Method through the Whole, than if we should confound them all together in our Exposition. In order then to the better understanding of this *Preface* to the Trumpets before us, and of the Trumpets afterwards, I premise the Observations following.

I. "The

I. "The Design of the Trumpets in general, is to revenge
"the innocent Blood of the Martyrs on that wicked *Roman*
"Empire which shed it; and in Answer to the Prayers of
"the Saints, who at once groaned for Deliverance from that
"new Antichristian Idolatry and Persecution, which soon
"began to be introduced into it after it was become Chri-
"stian; and longed for the full Coming of Christ's King-
"dom."

The latter Part of the Design is visible in the *Preface* to the Trumpets just now set down: for upon the *Opening of this Seventh Seal there was a great Silence in Heaven about the Space of half an Hour; viz.* while the Incense was offered, and the People prayed without, according to the known Cu-
Luk. i. 10.
stom of the Temple. And accordingly, we find here both the Incense offered to God by the Angel, and the Prayers of all the Saints ascending up together with the Incense: and we find also, that upon this a Censer full of Coals of the Altar is thrown upon the Earth; and then the Preludes and Signs of the Judgments of the Trumpets appear immediately, even *Voices, and Thunderings, and Lightnings, and an Earthquake*; the usual Prophetick Symbols of Judgments and Calamities, and great Concussions upon Earth: which also the very Name of *Trumpet* in some measure intimates, that most naturally signifying an *Alarm to War and Battles*; (*the Jer. iv. 19. Sound of the Trumpet, the Alarm of War*, says the Prophet *Jeremy*;) and in the Process of the Trumpets we shall find, that Name was not chosen without a Cause. And then as to the former Part of the Design of the Trumpets, or the Avenging the innocent Blood of the Martyrs on that wicked Empire that shed it, it seems to be a *secondary* Fulfilling of the Promise made to the Martyrs under the fifth Seal, which had its *primary* Completion under the sixth Seal, as we have before observed. For altho' God would have remitted the crying Guilt of the *Roman* Empire's ancient Pagan Idolatry and Persecution, upon its embracing Christianity, had it been constant, and never relaps'd into the same Crimes afterwards; yet since it became in a manner as notorious in another Way

of Idolatry and Persecution *after* it was become Christian, as it had been *before*, while Pagan; God, according to the ancient and usual Methods of his Providence, *Visits the Iniquities of the wicked Parents on their wicked Children*, and punishes this cruel and idolatrous Empire at once by the Judgments of the Trumpets, for its former and latter Crimes; for its present and past Wickedness still continued in, or reviv'd, until its utter Destruction at the Conclusion of the Vials. And since it appears by History, that the great Corruptions of the Christian Church began within a Century after the Introduction of Christianity into the Empire; and that within two more Centuries, they were increased to almost the greatest Degree; we need not wonder that the four lesser Trumpets, as gentler Warnings, and Means of Reformation, began to appear within a Century after *Constantine*, and continued for a Century also; nor that in two Centuries more the first of the three greater and more direful Trumpets begins to sound, and that they continue successively the whole Duration of those Corruptions, till the complete Kingdom of our Saviour is set up in the World. So that in short, the Preface to the Trumpets before us contains a Prophetical Representation, that God, in Answer to the Prayers and Cries of his Saints and Martyrs for the removing the Idolatries and Cruelties of the *Roman Empire*, and for the Coming of his Kingdom of Peace and Holiness, sent the seven Archangels that stand before him, with seven Trumpets, or Denunciations of so many dreadful Wars and Invasions to befall that Empire, in order to its deserved Punishment, and to the Introduction of his Kingdom upon its Destruction.

See Mr. Mede
Discourse 10.

Apoc. viii, &
ix. with Ch.
xvi.

II. "The several Trumpets have a mighty Correspondence with the several Vials; and they are to be look'd on as some way or other answerable to one another all along, and so capable to afford Light to each other perpetually."

This is evident on a Comparison of them, one with another, quite through the two Series of the Prophecies. Thus the Object of the first Trumpet, and of the first Vial is the Earth.

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Earth. The Object of the second Trumpet, and of the second Vial is the Sea. The Objects of the third Trumpet, and of the third Vial are the Rivers, and Fountains of Waters. The first and principal Object of the fourth Trumpet is the Sun; and the only Object of the fourth Vial is the Sun also. The fifth Trumpet darkens the Air; the fifth Vial darkens the Kingdom of the Beast. The sixth Trumpet looses the Angels bound at the River *Euphrates*; and the sixth Vial is poured out upon the River *Euphrates*. The seventh Trumpet brings *Lightnings, and Voices, and Thunderings, and an Earthquake, and great Hail*. And we have already seen, that this directly belongs to the seventh Vial, which produces exactly the same Things. So that as the Trumpets themselves may receive some Light from the parallel Vials, as to the understanding of several Texts; so much more, in all probability, will the Vials receive great Light as to their Completion and Application from the Trumpets; because they being to come after the fulfilling of the other, and so probably after their fulfilling is commonly understood, they cannot but receive very great Illustration from them; especially after one or two of the Vials are also past, as Indications in what respects this Similitude is still to be expected in the future Vials.

Apoc. xi. 19.
Lemma 8. pri-
us.

“ III. Most of the Trumpets do principally, if not
“ wholly, regard *Europe*, the third Part of the World
“ known in the Days of *St. John*, and do not extend to the
“ whole *Roman Empire*.

We find in most of the Trumpets an eminent *Τὸ Τρίτον* or *Third Part* of their several Objects concern'd, and no more. In the first Trumpet we have *Τὸ Τρίτον τῆς γῆς, καὶ τὸ Τρίτον τῶν δένδρων*, the *Third Part of the Earth, and the Third Part of the Trees*. In the second we have *Τὸ Τρίτον τῆς θαλάσσης, καὶ τὸ Τρίτον τῶν κλισμάτων τῶν ἐν τῇ θαλάσσῃ, καὶ τὸ Τρίτον τῶν πλοίων*; The *Third Part of the Sea, and the Third Part of its Inhabitants, and the Third Part of the Ships*. In the Third Trumpet we have *Τὸ Τρίτον τῶν ποταμῶν, καὶ τὸ Τρίτον τῶν ὁρίων*; The *Third Part of the Rivers, and the Third Part of the*

Y 2

Waters.

Waters. In the fourth Trumpet we have τὸ Τρίτον τῆς ἡλίου, ὃ τὸ Τρίτον τῆς σελήνης, καὶ τὸ Τρίτον τῶν ἀστέρων; *the Third Part of the Sun, and the Third Part of the Moon, and the Third Part of the Stars.* Also in the sixth Trumpet we have τὸ Τρίτον τῶν ἀνθρώπων; *the Third Part of Men*; while the Object of the fifth Trumpet seems to be intire, without any such Restriction to a Third Part only. What this famous τὸ Τρίτον or *Third Part* of each Object should be, is of great Importance to know; that we may not mistake the Meaning and Bounds of these Trumpets. Mr. Mede will have the *Roman Empire* as a *Third Part* of the then-known World to be meant here-
 Pag. 569. L. i. Cap. 6. by; and Monsieur Jurieu and others partly agree with him. But besides that one should more naturally have supposed the whole *Roman Empire* to have been designed, if no such Restriction had been used; that Empire being of Course, generally speaking, the Place wherein all the Apocalyptick Visions are terminated; this gives no Account why the fifth Trumpet, and other Prophecies of this Book, which respect the *Roman Empire*, have no such *Third Part* at all mention'd. And withal the Particulars of the four first Trumpets do not exactly enough fit the several Texts according to this Exposition. Dr. Cressener was aware of the Defects of Mr. Me-
 Judgments, p. 37. &c. de's Interpretation of this τὸ τρίτον, and advances another; namely, That when *Constantine* did first part the Empire, it was into three Shares amongst his three Sons; and fixing two of the *Præfelli Prætorio* to one of the three Shares only, made the Memory of that threefold Division to be preserved with those *Præfelli Prætorio*, and that the τὸ Τρίτον therefore denotes one of those Third Parts of the *Roman Empire*, which were once distinguish'd by the great Officers, called the *Præfelli Prætorio*; which were Governors of such large Shares of that Empire, and with such large Powers, that they were esteem'd next to the *Augusti* and *Cæsars* themselves. But truly I cannot but very much wonder that One, otherwise so judicious and cautious of his Foundations as Dr. Cressener, should satisfy himself in this Hypothesis. For 'tis plain in History, and not deny'd by himself, that the *Præfelli Præ-*
 torio

torio were in Number not *three* but *four* : and accordingly each of their Districts must have been esteemed a *Fourth*, and not a *Third Part* of the Empire : and all *Salvo's* for such a Fundamental Mistake, cannot but be too weak to make it pass in the World. But besides, if there had been but three *Præfecti Prætorio*, this Partition of the *Roman Empire* is so obscure, and so little remarkable in History ; it lasted so little a While ; it was so little taken Notice of in the Times to which these Trumpets belong ; nay was quite out of Date under the sixth Trumpet, where we have great Occasion for it ; and was so wholly unknown when *St. John* saw these Visions, that I cannot imagine how we can suppose it here referred to. And then besides all this, the Doctor's Hypothesis making the *τὸ Τρίτον* so to be taken at random for any one of those three Divisions at Pleasure, and yet after all but indifferently fitting the several Trumpets ; I cannot at all concur in my Opinion with him. Let us therefore see whether that most famous of all the *Divisions into three Parts*, both of the *Roman Empire*, and of the whole known World, so famous even before *St. John's Days*, and continuing ever since, which *Dr. Cresse* Pag. 35. never rejects, I mean *Europe, Asia, and Africa*, will not better assist us, and better illustrate the Trumpets before us. And here, since we have no particular Character of this *Third Part*, it seems most reasonable to choose the *most remarkable and* Hypoth. 7. *eminent Division of that Kind* ; which is without Question prius. that which we have pitch'd upon : *Europe, Asia, and Africa*, being in *St. John's Days* and long since unquestionably the *most known and famous Divisions* both of the World, and of the *Roman Empire*. So that the *τὸ Τρίτον* must be one of those three Divisions. And if so, we cannot at all doubt which of these Divisions to choose, if we remember that *Europe* contains much the greatest Part of the *Roman Empire*, to which the Prophecy is confin'd : that *Rome* it self, the Head of that Empire, is withal the Head of *Europe* ; and that the Antichristian State, about which the Trumpets are so much concerned, is known to be confined to *Rome* and its Jurisdiction also. That *Third Part* of the Earth

Earth therefore, of which *Rome* is the Metropolis, I take to be the *τὸ Τεῖρον* here referred to: and to be no other than *Europe*. Now let us see if this most natural and obvious Interpretation will not better assist us through these Trumpets than any other has hitherto done. But before I come to the Application I must proceed a little farther, and premise,

IV. "That the Objects of the Trumpets do determin us to
 " distinct Parts of *Europe* in the different Trumpets, and con-
 " fine the first to the Inland Parts of *Europe*, I still mean
 " within the *Roman* Empire; the second to the Maritime
 " Parts of it; the third to the Parts most abounding with
 " Rivers and Fountains of Water; and the fourth to the Su-
 " pream and subordinate Magistrates therein.

This Observation of so great Moment, and, as we shall see, so express in the Text, has been hitherto overlook'd by all; and 'tis therefore no Wonder if this Part of the Revelation has been but imperfectly understood. Attempts have been made for distinguishing the *τὸ Τεῖρον* every where, and for ascertaining the *Third Parts*: But the principal Things, which are the Objects themselves to which the third Parts do belong in these Trumpets, have never been distinguish'd. In the First Trumpet we have the *Third Part of the Earth*, and the *Third Part of the Trees*, and the *Green Grass* for its Object: and we know that the Trees and Grass grow upon the Earth or dry Land: so that the whole Object is of the same Nature, and belongs to the Continent or Inland Parts. In the Second we have the *Third Part of the Sea*, and of such Things as evidently belong to the Sea, its Inhabitants and Ships; so that its whole Object is of the same Nature, and belongs to the Maritime or Insular Parts encompassed with Waters. In the Third we have the *Third Part of the Rivers*, and the *Fountains of Waters*, and the *Third Part of the Waters* for its Object, all of the same Kind, and belonging to the Parts most abounding with Springs, Lakes and Rivers. In the Fourth we have the *Third Part of the Sun*, and of the *Moon*, and of the *Stars*, or of the Host of Heaven for its Object, and all evidently of the same Nature; belong-
 ing

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ing, according to the known Images in the Prophets, to the Supream and subordinate Governors. And shall we overlook all these Objects themselves, and yet hope for a full Understanding of these Trumpets, so directly and particularly relating to them? This seems to me not at all to be expected, and in the Nature of Things next to Impossible. Since therefore we have above found Reason to suppose that the *τὸ Τρίτον* refers to that *Third Part* of the Earth, which we call *Europe*; or rather to so much of it as was formerly a Part of the *Roman Empire*; let us see whether it may not be naturally divided into three Parts, the *Inland*, and the *Maritime*, and that abounding with *Rivers, Lakes and Fountains of Water*: and I think no Division could be fitter for it. For first we have *Thrace* and *Greece*, and all the Countries from thence to the *Alps*, between the *Danube* and the *Adriatick* for the *Inland third Part*: We have secondly *Portugal, Spain and France*, with the adjoining Islands; from the *Rhine* and *Rhofne* to the Western Ocean, and the Peninsula of *Italy*, till we come to *Lombardy*, almost wholly compass'd with the Sea and mighty Rivers, for the *Maritime or Insular third Part*. We have thirdly *Lombardy*, with the adjoining Parts near the Fountains of all the four principal Rivers of *Europe*, the *Danube*, the *Rhine*, the *Rhofne*, and the *Po*, with not a few Fountains, Lakes, and Rivers, for which above all *Europe Lombardy* is famous, for that *third Part which abounds with Rivers, Lakes, and Fountains of Waters*. And then we had, at the Times related to in these Trumpets, Fourthly, the *European or Western Empire*; exactly according to the Object of the fourth Trumpet, of Supream and subordinate Governors therein concern'd. Since therefore *Europe* is here esteem'd the *Third Part of the Earth* or *Roman Empire*; and since every Part of the Earth must be in common suppos'd to contain dry Land, and Seas, and Rivers, and in common to partake of the Benefit of the Sun, Moon, and Stars; *i. e.* in the Prophetick Language, is equally under the Power and Protection of Supream and subordinate Magistrates and Rulers; I suppose that the *European Inland Countries* must be denoted by the *Third Part of the Earth*,

Earth, and by the *Third Part of the Trees*, and by the *Grass* growing thereon: that the *European Maritime or Insular Countries*, must be denoted by the *Third Part of the Sea*, and of its *Inhabitants*, and *Ships*; that the *European Countries*, abounding with *Rivers*, *Fountains*, and *Lakes*, must be denoted by the *Third Part of the Rivers, and of the Waters*, and by the *Fountains of Water*: and that the *European or Western Empire*, while it continued, must be denoted by the *Third Part of the Sun, and of the Moon, and of the Stars*. And as this Interpretation seems to me most literal and agreeable to the Text; so, as we shall see presently, does it not less agree with the Histories of the Times refer'd to by these Trumpets. And that the Reader may the more easily apprehend what follows, I shall in few Words tell him my Opinion of these four Trumpets, viz. That they describe the four famous Inundations of the *Goths*, the *Vandals*, the *Huns*, and the *Heruli*: whereby the *Inland Parts of Europe*, the *Maritime Parts*, and the *Parts abounding with Rivers*, were so overrun and afflicted, that at length the *Western Empire* it self was intirely destroyed. But to come at last to the Particulars:

TRUMPET I.

Apocal. viii.
6. 7.

AND the seven Angels which had the seven Trumpets, prepared themselves to sound.

7. The first Angel sounded; and there followed Hail and Fire, mingled with Blood: and they were cast upon the third Part of the Earth, and the third Part of Trees was burnt up, and all green Grass was burnt up.

The first Trumpet, we see, brings a terrible Storm from the North, the Region of Hail; and the Nature of the Storm shews the Nature of the Judgment; Hail and Fire mingled with

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with Blood, can certainly denote nothing but such Irruptions See Isa. xxviii. 2. & xxx. 30. & xxxij. 19. Pl. xviii. 13. from the North, as should cause terrible Blood-shedding and Slaughter; and this confin'd to the third Part of the Earth, with its Contents, the Trees and Grass, i. e. on the Continent Part of Europe, in Contradistinction from the Maritime Parts, and from those abounding with Rivers and Waters. So that this most naturally refers to that terrible * Inundation of the Goths, who A. D. 376. enter'd Thrace with great Fury, and there beat, and, as most say, burnt the Emperor Valens; and after a little Time, under the famous Alaricus their Leader, they destroy'd and overrun all those Regions which belong'd to the Continent of Europe, without being able to prevail on the rest of it; exactly agreeably to the Limits of this Trumpet. Take the History first in the Words of Sigonius, and then of a coeval Witness St. Jerom. 'Annus Domini 376, inquit Sigonius, magnarum atque insignium calamitatum initium introduxit: quas primum Orientale, deinde Occidentale Imperium pertulit. Hoc enim primum Gotthi atque Alani ab Hunnis exagitati in Thraciam ac finitimas provincias (quod millies ante, sed irritò semper conatu tentaverant,) penetrarunt: unde multæ, eæque acerbissimæ clades; ac prope quotidianæ offensiones manarunt. Ut verè hic Annus notari possit tanquam universo Terrarum Orbi, qui deinde barbarica rabie assiduè laceratus est, funestissimus. And afterwards, 'Annus Domini 400. omnium quos Occidens vidit maxime memorandus extitit: namque initium irruptionum barbaricarum, quibus indies magis servientibus Occidentale Imperium est usque ad extremam internecionem afflictum. Neque enim ullum sive bellicæ calamitatis, sive barbaricæ feritatis, sive vesanæ cujusdam libidinis excogitari exemplum potuit, quod non in ipsas provincias, civitates, agros, hominesque passim cum maxima atrocitate sit editum.' 'Sigonius says, that the Year of our Lord 376 introduced the first Beginning of

De Imperio
Occidentali.

* And indeed this seem'd, as by some later Christians is held, to be one of the Soundings of the Trumpet to the Dissolution of the Western Empire. Howel, Hist. pag. 291.

great and eminent Calamities : which were felt first by the Eastern Empire, and then by the Western. For that in this Year the Goths and Alans, being driven away by the Hunns, penetrated into Thrace, and the adjoining Provinces; which they had attempted a thousand times before, but always without Success. Whence came Slaughters, both many, and very severe ones also : and whence came almost daily Mischiefs. Insomuch that this Year may be noted as a most fatal one to the whole World. Which after that was perpetually torn to pieces by the Rage of the Barbarians. And afterwards; The Year of our Lord 400 was the most memorable Year that the West ever saw : because it was the Beginning of the Irruptions of the Barbarians; by which Irruptions, which grew worse and worse, the Western Empire was afflicted, till it came to be utterly destroyed. For there could no Instance be so much as thought of, either of the Calamity of War, or of barbarous Rage, or of a certain Madness of Lust, which did not then come upon the Provinces, the Cities, the Fields, and upon Men themselves; and that with the greatest Severity." And

Apud Sigon. now let us hear St. Jerom himself, who then liv'd and wrote :
Viginti, inquit ille, & eo amplius anni sunt cum inter Constantinopolin (N. B.) & Alpes Julias, quotidie Romanus sanguis effunditur. Scythiam, Thraciam, Macedoniam, Dardaniam, Daciam, Thessaliam, Achajam, Epiros, Dalmatiam, cunctasque Pannonias Gothus, Sarmata, Quadus, Alanus, Hunni, Vandali, Marcomanni, instant, rapiunt. Quot Matrone, quot Virgines Dei, & ingenua nobiliaque corpora his belluis fuere ludibrio ? Capti Episcopi, interfecti Presbyteri, & diversorum officia Clericorum, subversa Ecclesia, ad Altaria Christi stabulati equi, Martyrum effossæ reliquæ ; Romanus Orbis ruit. Quid putas nunc habere animi Corinthios, Athenienses, Lacædæmonios, Arcadas, cunctamque Græciam quibus imperant Barbari ? 'Tis now, says St. Jerom, 20 Years, or more, since Roman Blood has been shed, every Day, between Constantinople (N. B.) and the Julian Alps. The Goths, the Sarmatians, the Quades,

Quades, the Alans, the Hunns, the Vandals, the Marcomanns, violently seize upon Scythia, Thracia, Macedonia, Dardania, Dacia, Thessaly, Achaia, Epirus, Dalmatia, and all the Regions of Pannonia. How many Matrons, how many Virgins devoted to God, together with Bodies at once ingenuous and noble, have been abused by these Beasts! The Bishops are seized upon; the Presbyters, with the Clergy of several lower Offices, are killed; the Churches are overturned, Horses are put into Stables at the Altars of Christ; the Reliques of the Martyrs are dug up; the Roman World is falling. What dost thou think are the Sentiments of the Corinthians, Athenians, Lacedaemonians, Arcadians, and of all Greece, who are ruled over by the Bavarians? And this was the sad State of the Continent of Europe under the first Trumpet. But what is here principally remarkable, is, that whenever the Goths attempted any Places beyond the Limits of the Continent of Europe, during this Trumpet, they were miserably beaten and destroyed; as going beyond those Bounds which Providence had allotted to them by this Trumpet. Thus, not to insist upon their vain Attempts on Asia, Peloponnesus, Constantinople, Athens and Thebes, which were properly beyond the Bounds of all those Trumpets; when A. D. 402, or thereabout, Alaricus with his Goths attempted the Conquest of what we now call Lombardy, belonging to the third Trumpet, he was sadly worsted and driven away by Stilicho. Of which Defeat hear the above named Sigonius: *Pugnatum est inde magno utrinque studio, aequo Marte; per multas horas. Tandem Gotthi pulsi Campo cesserunt, palatque passim varia strage concisi sunt. Nec praelium atrocius aliud per multos ante Annos est editum. Captivi Italici omnes recepti; & Castra Gothorum opulentissima capta: tantaque praeda parva, ut damna sarcire a Gotthis, per multos ante annos illata potuerit. — Ita Alaricus cum dimidio copiarum, earumque inermium ac parventium se recepit.* There was an obstinate Fight on both Sides, and with equal Success, for many Hours together. At last the Goths were beaten, and left the Field;

See Howel Pt. 2. pag. 308, 310, 475, 476, 477, 526, 527, 529. See Part. 3. Schol. 2. post Vif. 5. infra.

Apud Sigon.

' and as they wandred about they were cut off by severall
 ' ways of Slaughter. Nor was there any Battle more terri-
 ' ble than this in many Years Time. The *Italians* that had
 ' been made captive, were all recovered; and the Camp of
 ' the *Goths*, which was exceeding rich, was taken. And so
 ' great was the Prey now gotten, that it was sufficient to re-
 ' pair the Losses which had been received from the *Goths* in
 ' many Years before. — So *Alaricus* retired with no more
 ' than one Half of his Army, and those unarmed, and under
 ' Terror also.' In like manner, when about *A. D.* 405 an-
 ' other famous Irruption of the same *Goths*, under *Radagaisus*
 ' the *Scythian*, attempted *Lombardy* again; he also was again
 ' miserably beaten by the same *Stilicho*, and put to Death. Of
 ' which hear *St. Austin* himself, who then lived and wrote:
 ' *Cum Radagaisus agmine ingenti & immani jam in urbis vi-*
 ' *cinia constitutus Romanis cervicibus immineret, uno die tan-*
 ' *ta celeritate victus est, ut ne uno quidem non dicam extincto,*
 ' *sed nec vulnerato Romanorum, multo amplius quam 100000*
 ' *prosternerentur ejus exercitus; atque ipse cum filiis mox cap-*
 ' *tus poena debita necaretur.*' ' When *Radagaisus* was come
 ' with a numerous and vast Body of Troops, and was just
 ' ready to fall upon the *Romans*, he was beaten in one Day
 ' so suddenly, that he lost much above 100000 of his Army;
 ' without one of the *Romans* being slain, or indeed so much
 ' as wounded. He also was presently taken Prisoner himself,
 ' together with his Sons, and put to Death; as he had justly
 ' deserved. *De Civit. Dei, Lib. 5.*' So exactly did the Pro-
 ' vidence of God confine the Instruments of this Trumpet to
 ' the Object therein specified: and whenever, during the Space
 ' particularly allotted to this Trumpet, they ventured beyond
 ' their Bounds, they were still discourag'd, repuls'd, and beaten,
 ' and so oblig'd to content themselves with the Proportion al-
 ' lotted to them: which Circumstance, both here and afterwards,
 ' seems to me highly worthy of our Consideration.

T R U M

T R U M P E T II.

AND the second Angel sounded; and as it were a great Mountain burning with Fire was cast into the Sea: 9. and the third Part of the Sea became Blood.

9. And the third Part of the Creatures which were in the Sea, and had Life, died; and the third Part of the Ships were destroyed.

This second Trumpet throws a great burning Mountain in-^{See Jerem. xi.} to the Sea, or the Maritime and Insular Parts of Europe, and thereby destroys what was contained in it, its Inhabitants and Ships, all Things with and without Life, the People, and Cities thereto belonging. This Trumpet therefore most naturally belongs to the Irruption of the second of the Barbarous Nations, the Vandals, who A. D. 406. or 407. made a terrible Invasion into the Western and Maritime Parts of Europe; and in a short Time breaking through all Opposition, made themselves Masters first of France, then of Spain and Portugal; and afterwards, from Africa, were a great Plague to the Southern and Peninsular Part of Italy it self. Let us hear Sigonius's Account, and then that of St. Jerom, who may be call'd an Eye-Witness, as living and writing at that Time.

‘ Anno Domini 406, inquit Sigonius, *tertia Barbarorum in Occidentem est facta impressio; qua Gallia primum; deinde Hispania, postremo Africa, occupata, atque omni genere calamitatis afflictæ sunt.* — Godigifilus enim Rex Vandalorum ex Scythia cum Vandalis & Alanis egressus, & populis plurimis per viam assumptis, citato agmine nemine resistente recto itinere usque ad Rhenum processit. Ibi verò Franci denique occurrerunt; ac transitum impedire conati sunt. Verum à Vandalis multitudine superantibus pulsî, haud magno momento cesserunt. Ita Vandali sine Impedimento pridie Kalendas

' lendas Januarias, teste Prospero, trajecto Rheno in Galliam
 ' penetrarunt. Atque Anno 407. proximas Rheno Provincias
 ' Germaniam primam, & Belgicam secundam ingressi late vi-
 ' toriam, frustra repugnantibus Honorii Præfectis, exercue-
 ' runt, &c.' Sigonius says, that the third Invasion, which
 ' was made by the Barbarians upon the West, was A. D.
 ' 406. in which first Gall, then Spain, and last Africa, were
 ' taken and afflicted with all sort of Calamities. — For
 ' Godigifilus, King of the Vandals came out of Scythia, with
 ' Vandals and Alans; and taking many People along with
 ' him, as he passed, he came with an hasty March, and
 ' without any Resistance, streight along to the Rhine; but
 ' there the Franks at length met him, and endeavoured to
 ' hinder his Passage. But they were driven away by the Van-
 ' dals, who were too numerous for them; and, without being
 ' able to put any considerable Stop to them, retired. Thus
 ' did the Vandals, as Prosper assures us, without being stop-
 ' ped, pass over the Rhine, and enter Gall the Day be-
 ' fore the Calends of January. Accordingly, A. D. 407
 ' they entred upon the Provinces that lay nearest the Rhine,
 ' viz. Germania prima, and Belgica seunda, and subdued all
 ' about them, while Honorius's Governors made a fruitless
 ' Resistance.' St. Jeron's Account is in these Words: 'In-
 ' numerabiles, inquit ille, & ferocissime Nationes universas
 ' Gallias occuparunt. Quicquid inter Alpes & Pyreneum est;
 ' quod Oceano & Rhodano includitur (N. B.) Quod, Van-
 ' dalus, Sarmata, Alani, Gepedes, Heruli, Saxones, Burgun-
 ' diones, Alemanni, & Hostes Pannonii vastarunt. Magun-
 ' tiacum capta atque subversa est: & in Ecclesia multa homi-
 ' num millia trucidata. Vangiones longa obsidione deleti. Rhe-
 ' morum urbs præpotens, Ambiani, Atrebates, Morini, Tor-
 ' nacus, Nemetæ, Argentoratus translati in Germaniam. A-
 ' quitania, novemque Populorum Lugdunensis & Narbonensis
 ' Provincie præter paucas urbes populata sunt cuncta: non
 ' possum absque lacrymis Tolosæ facere mentionem; quæ ut huc-
 ' usque non ruerit sancti Episcopi Exuperii merita præstiterunt.
 ' Ipse Hispaniæ jam-jamque peritura contremiscunt. Roma
 ' vitam

Apud Medum.

‘*vitam auro redimit.*’ ‘An innumerable Company of Nations, and those very fierce also, seized upon all the Parts of Gall. The *Quades*, *Vandals*, *Sarmatians*, *Alans*, *Gipedes*, *Heruli*, *Saxons*, *Burgundians*, *Alemans*, and our *Pannonian* Enemies have laid wast all the Countries that ly between the *Alps* and the *Pyrenees*; and what is included between the *Ocean* and the *Rhine*, (*N. B.*) *Mentz*, is taken and demolish’d; and many thousand Men cut to pieces in the Church. *Vangiones* is destroy’d, after a long Siege; the very strong City of *Rheims*, *Ambiani*, *Atrebatet*, *Morini*, *Tornacus*, *Nemetæ*, and *Strasburgh* are carried away into *Germany*. *Aquitain*, together with the nine People of the Provinces of *Lyons* and *Narbon*, with but a few Exceptions, are all depopulated. I cannot mention *Toulouse* without Tears, which is hitherto preserved from Destruction by the Merits of *Exuperius*, their holy Bishop. *Spain* itself stands trembling, as just upon the Brink of Destruction. *Rome* redeems its very Life with Gold.’ This was the sad State of the *Maritime* Part of *Europe*, under these barbarous *Vandals*, who confining themselves wholly within their own Bounds, at least during the proper Interval of this Trumpet, met with no Defeat; but went on without Controul, agreeably to the Prophecy, till they had subdued *France*, and *Spain*, and *Portugal*, (and made *Rome* it self pay for its Liberty), and there they settled themselves; till some time afterwards, but not till towards the Period for the next Trumpet, they went into *Africa*, and founded the Kingdom of the *Vandals* there; of which more hereafter.

TRUMPET III.

AND the third Angel sounded, and there fell a great Star from Heaven burning as it were a Lamp; and it fell upon the third Part of the Rivers, and upon the Fountains of Water. Apocal. viii. 10, 11.

11. And

11. And the Name of the Star is called *Wormwood* : and the third Part of the Waters became *Wormwood* : and many Men dyed of the Waters, because they were made bitter.

See Howel pt.
2. pag. 656,
657. & Sigon.
A. D. 442.

Pag. 135.

This third Trumpet brings down from Heaven a Kind of Comet, or Blazing-Star, a portentous Meteor to be sure, and lets it fall upon the *Rivers, and the Fountains of Water* : and the Star's Name, *Wormwood*, implies, that here is denoted some sad and bitter Calamity among these Rivers and Fountains of Water. This must therefore be the dreadful Inundation of the third of the Barbarous Nations, the *Huns* : and the Star which has a particular and bitter Name in the Trumpet, *Wormwood*, must be their famous Leader *Attila*, who has a like particular, and bitter or afflicting Name in History, being stil'd *Metus Orbis*, and *Flagellum Dei*, *The Scourge of God, and Terror of Men* : and the Rivers and Fountains of Water must be principally *Lombardy*. And if we leave the Trumpet, and look into History, to pass by the Desolations they brought on the Empire about 40 Years before, of which we have but very imperfect Accounts in History ; and the Wasting of *Mæsia, Thrace*, and especially *Illyricum* about 10 Years before, of which also we have not sufficiently the Particulars, and which lay chiefly in his Way to *Lombardy*, we shall find that in the Middle of the fifth Century, *A. D. 452*, this *Attila* with a prodigious Army of his *Huns*, made a terrible Invasion into the *Western Parts of Europe* ; and while he kept along the *Danube*, or near the *Rhine*, the greatest Rivers of *Europe*, and so the Outskirts of his Jurisdiction, he carry'd all before him ; and when he enter'd *Lombardy*, his proper Province, about *A. D. 452*. he made the most terrible of all the Invasions of the Barbarous Nations. For, as *Sigonius* observes, '*Hæc irruptio omnium quas Barbari intulerant nostrorum sermonibus celebratissima, & vulgo maxime decantata fuit.*' 'This Invasion is the most celebrated, in our People's Discourses, of all those which the Barbarians have made upon us ; and is the most talked of among the Vulgar.' And as *Latus* the Historian has it :
'Di-

' *Dimissus Hostis* (*Attila*; post pugnam nimirum *Catalaunen-*
 ' *sem*;) non defuit esse Metus Orbis, Flagellumve Dei; (ita
 ' *se vocitabat*;) siquidem regressus in *Pannoniam*, exercitu instau-
 ' rato, in *Italiam*, totam rursus secum trahens *Scythiam* concef-
 ' sit, &c.' 'When the Enemy (who was *Attila*; I
 ' mean after the Battel in *Catalonia*;) was let go, he conti-
 ' nued still to be the Terror of the World, and the Scourge of
 ' God, as he stiled himself. For he returned back into *Pan-*
 ' *nonia*; and gathering a new Army together came into *Ita-*
 ' *ly*, having along with him all *Scythia*, &c.' But to prevent
 Multiplicity of Testimonies, take the whole Account in
Sigonius's own Words, who is esteemed one of the most
 accurate Historians in these Matters. 'Anno Domini 452,
 ' inquit ille, *Italia sævo novarum calamitatum laboravit in-*
 ' *cendio*; siquidem *Attila*, cum immenso ac formidabili illo suo
 ' barbaricæ coeuntis exercitu, in ipsam demum ferox ac trucu-
 ' lentus inivit. — Urbem *Aquileiam* tandem intravit, ac bona
 ' civium qui remanserant militibus diripienda, ipsosque, pro cu-
 ' jusque libidine, conflandos permisit. — direptis bonis, Tem-
 ' plis inde testisque publicis ac privatis incendium est illatum:
 ' urbique ad deterrendas exempli fæditate finitimas ad solum
 ' eversa. Ex civibus alii captivi in potestate hostium remanse-
 ' runt, alii tormentis excruciatii vitam misere finierunt. —
 ' *Concordia*, *Altinum*, *Opitergium*, *Patavium*, & *Ateste*, exi-
 ' mia atque inveteratæ nobilitatis Oppida, in potestatem cesse-
 ' runt, captaque atque direpta subiectis facibus, diro ac prope
 ' hostibus etiam ingrato spectaculo, conflagrarunt. *Maritimis*
 ' his Oppidis expugnatis non recto cursu, sicut *Opinio* fuerat, ad
 ' *Padum* processit ut *Romam* (*N. B.*) quam in *Sermone* jasta-
 ' bat appeteret; verum ad dexteram conversus sese ultra *Pa-*
 ' *dum* continuit; atque uni prædationi ac vastationi, ut vide-
 ' batur, urbium deditus, *Mediterranea Venetiæ* Oppida, *Tar-*
 ' *vifium*, *Vicetiam*, *Veronam*, *Mantuum*, *Cremonam*, *Brixi-*
 ' *am*, *Bergamum*que petivit: & capta ac pariter militari po-
 ' pulatione exhausta subvertit. Transmisso inde *Abdua*, *Ligu-*
 ' *riam* ingressus, eandem urbibus ejus intulit labem; *Laudi*,
 ' *Como*, *Novariæ*, *Vercellis*, *Eporædiæ*, *Taurino*, *Mediolano*,

ac Ticino. Inde Padum sine impedimento trajecit: atque
 occurrentes *Æmiliae* urbes *Placentiam*, *Parmam*, *Regiumque*
 subinde adortus, nullum item in eas exemplum hostilis feri-
 tatis omisit. Jam omnia quæ intra *Apenninum* & *Alpes*
 (N. B.) erant fuga, populatione, cade, servitute, incendio,
 & desperatione, repleta erant: nullaue mali facies aberat.”
 A. D. 452, says he, Italy was afflicted with a severe Flame
 of new Calamities. For *Attila*, with an innumerable and
 formidable Army of his united Barbarians, invaded it at
 length in a fierce and horrible Manner. — He entred the
 City *Aquileia* at last; and permitted the Goods of such
 Citizens as remained in it to be plundered by his Soldiers,
 and the Citizens themselves to be abused at every one's Plea-
 sure. — When the Plundering of the Goods was over,
 they set Fire to the Churches, and the Buildings, both pu-
 blic and private: and that they might terrify the neighbour-
 ing Cities with so horrible an Example, it was intirely
 demolished. Of its Citizens some continued in a State of
 Captivity, and under their Enemies Power: Others of them
 were tortured, and so ended their Life miserably. —
Concordia, *Atinum*, *Opitergium*, *Padua* and *Ateste*, Towns
 of an extraordinary Reputation for Nobility and Antiquity,
 came into their Power: and when they had been taken, and
 sacked, they were set on Fire, and burnt down; and so af-
 forded a sad Spectacle, and such an one as was hardly
 agreeable to their very Enemies. When these Maritime
 Towns had been taken, *Attila* did not go directly to the
Po, as was expected, in order to invade *Rome* (N. B.), as
 he gave out he would; but turned to the right Hand, and
 kept himself beyond the *Po*, and seemed wholly intent up-
 on plundering and laying waste the Cities he went to, which
 were such as were situate in the Mediterranean Parts of *Ve-*
nice, and to the Towns of *Tarvisium*, *Vicetia*, *Verona*,
Mantua, *Cremona*, *Brixia*, and *Bergamo*. And when he
 had taken them, and suffered them to be intirely pillaged
 by the Soldiers, he demolished them. He, after this, went
 over the *Abdua*, and entred *Liguria*, and brought the same
 De-

Desolation upon its Cities, *Laud, Como, Novar, Vercellæ, Eporadiæ, Turin, Milan, and Ticinum.* Thence he passed over the *Po*, without Opposition; and as he went along, he attacked the Cities of *Emilia, Placentia, Parma, and Reggio*, and exercised there all sorts of hostile Barbarity upon them. And now all the Countries which were within the *Apennine Mountains* and the *Alps (N.B.)* were full of Flight, of Depopulation, of Slaughter, of Slavery, of Burning, and Despair; nor was there any Shape of Evil wanting." But then, what is here also very remarkable, is, that when sometimes he ventured beyond the Bounds of this Trumpet, he was beaten, or at least failed of his Design. Thus in his first Onset, as soon as he went beyond the *Rhine*, farther into *France*, belonging to the foregoing Trumpet, he was miserably beaten by *Aëtius* the Roman General, in the thence famous *Campi Catalaunici*; and might, as it was thought, have been utterly destroyed, but that a politick Reason saved him. Thus also, when he went to destroy *Rome*, he failed of his Design; as he did also of another in *France* afterwards. As if whatever was beyond the strict Bounds of this Trumpet, the *Rivers and Fountains of Water*, was equally beyond his Power, and the Force of his Arms also.

Sigon p. 219,
220.

TRUMPET IV.

AND the fourth Angel sounded; and the third Part of the Sun was smitten, and the third Part of the Moon, and the third Part of the Stars: so as the third Part of them was darkened, and the Day shone not for a third Part of it, and the Night likewise.

Apoc. viij. 12.

This fourth Trumpet eclipses the *European Sun, Moon, and Stars*, and so deprives them of their Light and Influence, i. e. it extinguishes the *Western Emperor*, and his subordinate

nate Governors; thereby putting an entire End to the very Remainers of the *Roman* Cæsars. This therefore is plainly the fourth Inundation of the Barbarous Nations, or the Invasion of *Italy*, by the *Heruli*, under *Odoacer* their Leader, *A. D.* 476, who with great Ease overcame the last Emperor *Momyllus Augustulus*, and thereby put an entire Period to the *European* or *Western* Empire. Take this History also in the Words of *Sigonius*. “*Anno Domini 476, inquit ille, citiore Italia ad auctoritatem obsequiumque suum adducta, Odoacer Herulorum Rex Romam inde accessit; atque urbem corona circundedit: ipsam, ni se dederet, expugnaturum denunciavit. Populus autem dira urbium aliarum calamitate edoctus, deditione repente facta, obviam extra urbem effusus ipsum magna hilaritate excepit. Quod ubi vidit Momyllus Augustulus Purpuram statim deposuit, ac sese tandem infausto a Patre sibi parato Imperio abdicavit; ac in Lucullanum Campaniæ castrum, tanquam in exilium abiit. Atque his quidem variis atque ancipitibus rerum temporumque successibus Roma jam quartum post Christi annum 400 capta, Italiaque à Barbaris firmo tandem possideri Imperio capta est. Imperium autem Romanum quod in Augusto initium sumpsit, in Augustulo finem accepit. Neque enim posthac hic titulus in Occidente dum rerum potiti Barbari sunt est auditus.*”

In the Year of our Lord 476, says he, when *Odoacer*, King of the *Heruli*, had brought the nearer Parts of *Italy* under his Authority and Obedience, he went thence to *Rome*, and encompassed the City round about; and sent them Word, That, unless they would surrender it up, he would take it by Force. Now the People had been so affrighted with the terrible Calamity of other Cities, that they surrendered themselves without Delay, and came out to meet him, and received him with great Gladness. Which Thing when *Momyllus Augustulus* saw, he presently laid his purple Robe aside, and at last abdicated that Empire which his Father had most unfortunately got him, and went away into the Camp of *Lucullus*, in *Campania*, as into Exile. And by these various and doubtful Changes of Times and

of Things, was *Rome* taken the fourth Time since the Year of Christ 400, and *Italy* began to be possessed by the *Barbarians*, as a firm Dominion. And the *Roman Empire*, which took its Beginning under *Augustus*, came to its End under *Augustulus*. Nor was that Title [of *Roman Empire*] heard of after this in the *West*, during the Government of the *Barbarians*." And so much shall suffice for the four former and lesser Trumpets.

TRUMPET V.

AND I beheld and heard an Angel flying through the Apoc. viij. 13. Midst of Heaven, saying with a loud Voice, *Wo, Wo, Wo*, to the Inhabiters of the Earth, by reason of the other Voices of the Trumpet of the three Angels which are yet to sound.

And the fifth Angel sounded; and I saw a Star fall from Apoc. ix. 1. Heaven unto the Earth, and to him was given the Key of the Bottomless Pit.

2. And he opened the Bottomless Pit; and there arose a Smoke out of the Pit as the Smoke of a great Furnace; and the Sun and the Air were darkened by Reason of the Smoke of the Pit.

3. And there came out of the Smoke Locusts upon the Earth: and unto them was given Power as the Locusts of the Earth have Power.

4. And it was commanded them that they should not hurt the Grass of the Earth, neither any green Thing, neither any Tree; but only those Men which have not the Seal of God in their Fore-heads.

5. And to them it was given that they should not kill them; but that they should be tormented five Months: and their Torment was as the Torment of a Scorpion when he striketh a Man.

6. And

6. *And in those Days shall Men seek Death, and shall not find it : and shall desire to die, and Death shall flee from them.*

7. *And the Shapes of the Locusts were like unto Horses prepared unto Battle; and on their Heads were as it were Crowns like Gold; and their Faces were as the Faces of Men;*

8. *And they had Hair as the Hair of Women; and their Teeth were as the Teeth of Lyons;*

9. *And they had Breast-plates as it were Breast-plates of Iron; and the Sound of their Wings was as the Sound of Chariots, of many Horses running to Battle.*

10. *And they had Tails like unto Scorpions, and there were Stings in their Tails: and they had Power to hurt Men with their Tails five Months.*

11. *And they had a King over them, which is the Angel of the Bottomless Pit, whose Name in the Hebrew Tongue is Abaddon; but in the Greek Tongue hath his Name Apollyon; [the Destroyer.]*

12. *One Wo is past: and behold there come two Woes more hereafter.*

Here we have a terrible Trumpet, indeed, and an Item of two others, at least as dreadful to succeed it. And these three were to be of so different a Nature from the former, so much more severe and terrible by their long Durations, in Comparison with them; and were to be deferred so long after the last of them, that a solemn Pause and Distinction is made between them by the Intervention of an Angel, with an affrightning Forewarning of that Difference. And accordingly the Solemnity of the *Apparatus*, the Variety and Terror of the Descriptions, and the Length of the Durations of these three Woes, or woeful Trumpets following, are all fitted to make a remarkable Distinction between them. But then to come to the fifth Trumpet before us, the Judgment thereby intended is very obvious, and cannot easily be mistaken; viz. the

the Rise of *Mahomet*, and those long and terrible Devastations and Miseries, which he and his Successors, with their *Saracens*, brought on the *Roman Empire* in *Europe*, *Asia*, and *Africa*; or, to speak according to the Division of the Empire which then obtain'd, both on the *Eastern* and *Western Empire*: which Interpretation is allowed by almost all the *Protestant* Expositors. For, here comes *Lucifer* fallen from *See Jurieu, p. 67.* Heaven, or *Satan* himself, and opens the *Bottomless Pit* for the pestilent Smoke of *Mahometanism*, to arise and darken the very Air. Out of this Smoke come *Locusts*, i. e. *Mahometans*, from *Arabia*. Which Interpretation is most natural, because that Plague of *Locusts* in *Egypt*, to which the Allusion is here made, came by an East-wind, i. e. from *Arabia*, *Exod. x. 13.* which lay on the East of *Egypt*: and because the *Arabs* are particularly compared to *Locusts*, for their Multitude, in the Book of *Judges*. And these *Locusts* were such as resembled *Scorpions*, or *Serpents*, i. e. such Troops of *Arabians* as the Old Serpent had seduced to the Imposture of *Mahomet*. *Judges vii. 12.* These *Locusts* are bid to spare all those who have the Seal of God in their Fore-head; i. e. those 144000 Undeiled Ones, who were sealed at the Commencing of the Trumpets, and had preserved themselves innocent, when both the Body of the *Eastern* and *Western Churches* were fallen into *Antichristian Idolatry* and *Persecution*. So that their Commission was to spare those Parts of the *Roman Empire*, where the few Worshipers of God and the Lamb, in Purity and without Idolatry were placed; but to torment the rest of the *Roman Empire*; and that without any Confinement to the *Tetron* or *European Part* of it, as in the foregoing and following Trumpets; and this so severely, that they shall be weary of their Lives, and yet so as not to kill them; i. e. They have Power most grievously to afflict both the *Eastern* and *Western Empires*, but not wholly to overthrow or conquer either of them. These *Locusts* are also described like Terrible Warriors, as the *Saracens* were, with Crowns of Gold on their Heads, representing the many Kingdoms they conquer'd;

quer'd*; with long Hair, like the Hair of Women, which †, as Pliny and several ancient Authors testify, was the Custom of the Arabians. Their Tails also were like unto Scorpions; i. e. The latter Ages of their Empire, as well as the former, were infected with the same Imposture of Mahomet. And they had Stings in their Tails; these latter Ages did as well afflict the Roman

* Successum & Dominationis acquirendæ amplitudinem indicant *Impostæ* Capitis earum tanquam coronæ similes auro. Neque sane immerito. Nulli unquam Genti tam late regnatum fuit; neque tam brevi temporis spatio unquam tot regna, tot regiones sub jugum missa: Incredibile dictu, verissimum tamen est, Octoginta aut non multo plurium annorum spatio subjugarunt illi, & Diabolico Regno Muhammedis acquisiverunt Palæstinam, Syriam, Armeniam utramque, totam ferme Asiam Minorem, Persiam, Indiam, Ægyptum, Numidiam, Barbariam totam ad Nigrum usque fluvium, Lusitaniam, Hispaniam. Neque hic stetit illorum fortuna aut ambitio, donec & Italiæ magnam quoque partem adjecerint, ad portas usque Urbis Romæ; quin etiam Siciliam, Candiā, Cyprum, & reliquas Mariæ Mediterraneæ Insulas: Deus Bone! quantos hic terrarum tractus! quot hic Coronæ! Unde dignum quoque observatu est non hic ut in cæteris tubis *Trientis* mentionem fieri; siquidem non minus extra Imperii Romani fines quam intra ipsum caderet hæc clades, ad extremos usque Indos sese porrectura. *Med. Comment. Apocal. pag. 581. 582.*

On their Heads were, as it were, Crowns like Gold. *These declare the Success these Locusts should have, and the Largeness of their Dominion. Nor is this without just Cause; while no other Nation ever reigned so far, nor were ever so many Kingdoms and Regions brought under the Yoke as here. 'Tis a Thing incredible to be related, but very true, that these Saracens in 80 Years, or a little more, subdued and acquired to Muhammed's Diabolical Kingdom, Palestine, Syria, both the Armenias, almost all the lesser Asia, Persia, India, Egypt, Numidia, all Barbary, as far as the River Niger, Portugal, and Spain. Nor did their Fortune or Ambition stay here, till they added a great Part of Italy, to the very Gates of Rome. And moreover Sicily, Candy, Cyprus, and the rest of the Isles of the Mediterranean Sea. Good God! what a large Tract of Land is here! how many Crowns! Whence it is worth our Observation, that we have no Mention here of a Third Part, as we have in the other Trumpets: since this Destruction fell no less upon the Parts without the Roman Empire, than upon those within it; and so was to extend it self to the very utmost Indians themselves.*

† Ex ea enim Orientalium Turma Crinitus quidam, nudus omnia præter pubem, subraucum & lugubre strepens educto pugione agmini se medio Gothorum inferuit, &c. *Amian. Marcellin. lib. 31.* Ad quem locum sic Cl. *Valesius*: Talis erat habitus Saracenorum, ut docet Hieronymus in vita Malchi.

PART II. *Revelation of Saint John.*

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Roman Empire in the *West*, as the former had done in the *East*: and each of them for much the same Space of Time, about *five Months*, or 150 Years a piece. *And they have a King over them, the Angel of the Bottomless Pit, by Name the Destroyer*: i. e. their great Impostor, whom they so highly reverence, *Mahomet* himself, the Author of their Religion; who may well be call'd a Destroyer, since he ordain'd that his Religion should be propagated by the Sword, instead of Miracles; and thereby set them upon all their After-Wars and Desolations. Upon this short View of this fifth Trumpet, we see that all Things proceed very easily and naturally, excepting these two. (1.) How it does appear, that it was confin'd to the Subjects of Antichrist, or the Idolatrous Part of the Christian Church, without affecting those few undefiled who were in being at that Time. (2.) How it can be twice said to continue but five Months, or 150 Years; when we know that the Power of the *Saracens* continued in all, at the

See *Jurieu*
p. 71.

chi. Ecce subito equorum camelorumque sessores Ismaelite irruunt, crinitis vittatisque capitibus, ac seminudo corpore pallia & latas caligas trahentes. Et Theodorus Mopsuestenus in Caput decimum Hieremie, Saracenos, ait, comam à fronte quidem detondere, retro autem intonsam dimittere. Denique Plinius, [in sexto libro, cap. 28.] Arabes, ait, mitrati degunt, aut intonso crine. Cui subscribit Claudianus in lib. primo de Laudibus Stiliconis, Hinc mitra redimitus Arabs. Unde etiam in veteribus nummis Agbarus Arabum in Edessa Regulus mitratus cernitur.

A certain hoary Man came out of that Troup of the Orientals; naked he was intirely, excepting his privy Parts, and made a boarse and mournful Noise, and drew his Dagger, and ran among the Midst of the Goths, &c. Ammian. Marcellin. Book 31. Upon which the great Valesius has this Note: Such was the Habit of the Saracens, as Jerom observes in his Life of Malchus. Behold the Ishmaelites, who ride upon Horses, and Camels, come suddenly with their hairy Heads, tied with Ribbands, with Bodies half naked, drawing their Cloths and large Shoes after them. Theodorus also of Mopsuestia, in his Comment upon the tenth Chapter of Jeremy, says, That the Saracens did indeed poll their Hair towards their Fore-head, but left it at length behind. Lastly, Pliny in his sixth Book Chap. 28. says, The Arabians go with Mitres on their Heads, or else with their long Hair. To which Character Claudian agrees, in his first Book in Praise of Stilicho. Hence came that Expression, The mitred Arabs whence in the ancient Coins, Agbarus, a King of the Arabs, at Edessa, is described with a Mitre upon his Head.

B b

least,

least, about 450 Years, and afflicted the *Roman Empire* all the Time of its Continuance.

(1.) I shall inquire, How it does appear that the *Saracens* were confined to the Subjects of the *Beast*, or the corrupt and idolatrous Part of the *Christian World*, without affecting the few *Undeiled* who were in Being at that Time. Now this I think will pretty easily appear, if we consider what Parts of the *Christian World* the *Saracens* over-run and tormented, viz. The *Greek Churches* in *Asia*, and the *East Parts* of *Europe* adjoining. The *Southern Parts* of *Italy* as far as *Rome*, the whole Kingdom of *Spain* and *Portugal*, and the Churches of *Africa*, with those of the Islands between *Europe*, *Asia* and *Africa*. Now we have no Footsteps, that I know of, of the Purity of the *Christian Worship* without *Idolatry* in any of these Countries. The *Greek Church* was so universally idolatrous, that all the Disputes of that Nature were only about the *Worship of Images*; the *Worship of the Saints* and *Angels*, represented by the Images, being then, I think, not question'd by any: and if the *Greek Church* was certainly corrupt, those Parts of the *Latin Church* before mentioned have less Reason to pretend to Purity of *Worship*. Those who have the best Plea from History, being indeed really Witnesses against the *Idolatry* and *Corruptions* of the Church in that Age, were such as inhabited some Parts of *Savoy*, *Piedmont*, *Milan*, and perhaps some in the *Southern Parts* of *France*; i. e. The Forerunners or first Authors of the *Waldenses* and *Albigenses*, of whom those were the Habitations. And the Providence of God was so remarkable in delivering these People from the Plague of the *Saracens*, that when A. D. 726. they attempted these *Southern Parts* of *France*, they were so terribly destroyed, and with so little Slaughter on the other Side, that History can scarce afford a parallel. Take the Account in brief in the Words of *Petavius*:

Rationar. Temp. p. 477. 'do, inquit ille, rebus suis diffusus Saracenos ex Hispaniis, cum eorum Rege Abdirama in subsidium exivit anno 705. Quibus sacra profanaque late populantibus occurrit Carolus [Marcellus,] eosque internecione concidit. Cæsa sunt uno die ad trecenta

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trecenta septuaginta quinque millia; cum ex Francis 1500
 haud amplius desiderati sunt; ut scribit Anastasius. Mox
 Burgundia, Lugdunoque potitus Anno 727 insequenti, Eudo-
 ne vita functo, Aquitaniam invasi. Saracenos iterum ad
 ulciscendam suorum stragem Galliam incurstantes magno nume-
 ro prostravit Anno 731, & Avinionem ab illis captam rece-
 pit. Tum Narbonensem, quam et cum Hispania, cui contri-
 buta erat, occupatam tenebant, aggressus, caput ejus Narbo-
 nam, ac reliqua deinceps expugnavit Oppida, castris qui ad
 opem ferendam saepius accurrerant Saracenis. Eudo, says
 he, distrusting the Success of his Affairs, called the Sara-
 cens out of Spain, with their King Adairama, to his Assist-
 ance, in the Year 705. But as they were laying waste all
 Things, both sacred and prophane, Charles Martel met
 them, and cut them to pieces. 375000 of them were slain
 in one Day, with the Loss of no more of the Franks than
 1500, as Anastasius writes. He afterwards got Possession of
 Burgundy and Lyons, A.D. 726; and in the next Year 727,
 when Eudo was dead, he invaded Aquitain: and when the
 Saracens made an Incurfion into Gall again, in order to
 avenge their former Slaughter, he slew a great Number of
 them, in the Year 731, and recovered Avignon, which they
 had taken. He then made an Attempt upon the Province
 of Narbon, which they were possessed of, as well as of Spain,
 to which it then belonged; and took its Metropolis, Nar-
 bon, and the rest of its Towns afterwards, and slew those
 Saracens who frequently came to their Assistance. I know
 not whether they ever had the Hardiness to return again.
 'Tis true, there is much Mention of a Nest or Settlement of
 some Saracen Pirates or Rovers, at a Place called Fraxinet,
 which some have placed in the Valleys of Piedmont; but as
 that is highly improbable, that Pirates and Sea-rovers should
 plant themselves so far off the Sea, so has it been of late
 proved, by a French Author, that it was not in Piedmont,
 but on the Coast of Provence in the Mediterranean, more re-
 mote from them. So that this first Enquiry is in some mea-
 sure answered, and the Saracens appear, exactly according to

See Morery
 Great Dictio-
 nary on the
 Word Fraxi-
 net.

this Prophecy, to have afflicted only those *who had not the Seal of God in their Foreheads*. (2.) I shall inquire, How it can be twice said to continue but *five Months*, or about 150 Years, when 'tis well known that the Dominion and Power of the *Saracens* continued about 450 Years? Now in answer to this, which I own to be the chief Difficulty of the Trumpets, nay indeed of the whole *Apocalypse*, I strongly suspect that St. *John* wrote IE or *δεκαέντε* instead of E or *έντε*, or 15 Months instead of 5; which wonderfully agrees with History, it being just about that Space of Time, from the Rise of the *Saracen* Empire, and *Mabometan* Religion, with the * Beginning of *Mabomet's* Preaching A. D. 608, or 609, and the

* Ut autem annos implevit 40 [Muhammed] vocatus fuit (ad munus propheticum) die Lunæ, qui secundus erat mensis Rabii prioris Anno 922. Alexandri Magni, qui erat vigesimus regni Cosroe. *Elmacin. Hist. Saracen.* pag. 2.

Anno decimo quarto [vocationis suæ] migravit Muhammed gloriose memorie Medinam. — Arque ab hoc anno Æra ducitur Hegiræ: Estque annus ætatis Muhammedis gloriose memorie 54. [Nempe à 16 Julii A. D. 622.] *Ibid.* pag. 4.

Natus est Meccæ Anno Alexandri 892. [882.] *Abulphar. Hist. Dyn.* p. 101. Post completos demum annos ætatis 40 Prophetiæ munus sibi arrogavit. *Ibid.* p. 102.

Anno decimo [Hegiræ] Muhammedes ægrotavit, & diem obiit die Lunæ qui vicesimus octavus fuit mensis Sephar, annos natus 63, quorum 40 transacti sunt antequam munus propheticum sibi vendicaret, 13 alii dum Meccæ subsisteret, & 10 demum post Hejram, quibus Medinæ substituit. *Abul. Pharag.* p. 103.

Obiit autem die Lunæ qui duodecimus erat mensis Rabii prioris anni undecimi, cum natus esset annos 63, aut secundum alios 65. *Elmacin.* p. 9, 10.

Natus juxta Al Kodai anno Alexandri 882, juxta Abulfeda 881. Errore ergo scribarum manifesto apud Abul Pharagium pro 82 suppositum videtur 92. *Pocock. Not. in Specim. Hist. Arab.* p. 170.

Assoon as Muhammed had accomplished 40 Years, he was called to his Prophetick Office, on Munday; which was the second Day of the former Month Rabius, in the Year from Alexander the Great 922, which was the twentieth Year of the Reign of Cosroes.

Muhammed, of glorious Memory, removed to Medina, in the fourteenth Year of his Prophetick Office. — From which Year the Æra of the Hegira is derived, and is the 54th Year of the Age of Muhammed, of glorious Memory, [i. e. from July 16th, A. D. 622.]

He was born at Meccæ, in the Year of Alexander 892. [882.]

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the first grand Downfall of it, by the Rise of the *Turkish* Empire at the Inauguration of * *Tangrolipix* (after the taking of the Capital City *Bagdad*,) A. D. 1057, or 1058, as is well known in History. I confess, in my former Edition I took a good deal of Pains to frame another Solution of this
Diffi-

After he had at length compleated 40 Years of his Age, he claimed to be a Prophet.

In the tenth Year of the Hegira Muhammed fell sick, and died on Munday, which was the 28th of the Month Sephar, when he was 63 Years of Age. Of which 40 were over before he claimed to be a Prophet, and 13 others while he abode at Meccha; and the remaining 10 after the Hegira was begun, while he lived at Medina.

He died on Munday, which was the 12th of the former Month Rabius, of the 11th Year; when he was 63 Years of Age; or, as some say, 65.

Al Kodai says, he was born in the 882d Year of Alexander. Abulfeda says, in the 881st. It seems therefore that the Number 892 in Abul Phargius is no other than a manifest Error of the Scribes, for 882.

* Anno [Hegiræ] 447. [A. D. 1055. vel 1056.] Togrulbecus [five Tangrolipix] ut Bagdadum venitprehendit Melecrahimum, & cessavit Oratio ejus in fine Ramadani. Atque ita desinit Imperium Boijtarum quod duraverat annos 127. Laus sit ei cujus Imperium non transit. Veniens autem Princeps Togrulbecus Bagdadum adduxit 18 Elephantes, & domicilium fixit in arce imperiali, fuitque ei Bagdadi stabilitum Imperium. — Anno 449. [A. D. 1057, vel 1058.] induit Chalifa Caijmus Biamrilla Principem Togrulbecum veste Imperiali, eumque coronavit, & torque atque armillis ornavit; scripsitque ei auctoritatem consignatam de præfectura aulae suæ, & stabilitum ei fuit Imperium atque Regnum, nec in utraque Iraca & Chorasana quisquam fuit reliquus qui litem ei moveret. *Elmacin.* p. 271, 272.

Anno [Hegiræ] 447mo idem [Soltan Togro'l Beg] Bagdadum pervenit, ibique pro eo in suggestis oratum est. *Abul. Pharag.* p. 226.

In the 447th Year of the Hegira, [A. D. 1055, or 1056,] when Togrulbec [or Tangrolipix] came to Bagdad, he caught Melecrahim, and the Prayers for him ceased, at the End of the Ramadan. And thus there was an End of the Empire of the Boijtae, which had lasted 127 Years. Praise be to him whose Empire never passeth away. But when Prince Togrulbec came to Bagdad, he brought 18 Elephants with him, and fixed his Seat in the imperial Citadel; and his Empire was establish'd at Bagdad. — In the Year 449, [A. D. 1057, or 1058,] the Caliph Caijm Biamrilla put upon Prince Togrulbec the imperial Robes, and crowned him, and adorned him with a Chain, and Bracelets; and gave him in a sealed Writing Authority over the Prefecture of his Palace; and his Empire and Kingdom were established. Nor was there any one left in both the Iracks, or in Chorasana, who could contend at all with him.

In the 447th Year of the Hegira, the same Sultan Togro'l Beg came to Bagdad, and was prayed for in the Pulpits there.

Difficulty, tho' not fully to my own Satisfaction; I inclining even then to this Emendation of the Text rather than to that Solution. And because I have since that Time discovered several other Difficulties in the Scripture-History and Prophecies, owing to nothing but Mistakes of the Copies, in Numbers: since the present Woe-trumpet seems not sufficiently distinguished from the former in Duration, if it was to last but 150 Years: since the next Woe-Trumpet hath already lasted much about this larger Number of 450 Years, as we shall see presently: and since all the Numbers in the next Woe-Trumpet have proved very exact; and this corrected Number proves very exact also, while that in our Copies is unsupported by History; I take Leave to omit my former Solution, and to depend upon this Emendation; and hope that we shall at last light on some Copy or Citation with this larger Number, which is almost all we want for its Confirmation.

TRUMPET VI.

Apoc. ix. 13,
&c.

AND the sixth Angel sounded, and I heard a Voice from the four Horns of the golden Altar which is before God.

14. Saying to the sixth Angel which had the Trumpet, loose the four Angels which are bound in the great River Euphrates.

15. And the four Angels were loosed; which were prepared for an Hour, and a Day, and a Month, and a Year, for to slay the third Part of Men.

16. And the Number of the Army of the Horsemen were two hundred thousand thousand: and I heard the Number of them.

17. And thus I saw the Horses in the Vision, and them that sat on them; having Breast-plates of Fire, and of Jacinet, and Brimstone: and the Heads of the Horses were as the Heads of Lyons; and out of their Mouths issued Fire, and Smoke, and Brimstone.

18. By these three were the third Part of Men killed; by the Fire, and Smoke, and Brimstone which issued out of their Mouths.

19. For

19. *For their Power is in their Mouth, and in their Tails; for their Tails were like unto Serpents, and bad Heads, and with them they do hurt.*

20. *And the rest of the Men which were not killed by these Plagues, yet repented not of the Works of their Hands, that they should not worship Demons, and Idols of Gold, and Silver, and Brass, and Stone, and of Wood; which neither can see, nor bear, nor walk.*

21. *Neither repented they of their Murders, nor of their Sorceries, nor of their Fornication, nor of their Thefts.*

The second Woe is past, and behold the third Woe cometh quickly. Chap. xi. 14.

In this sixth Trumpet we have a most lively Description of the *Turks*, and of the Miseries they have brought upon *Europe*; and each Circumstance does so concur to decypher that Empire, that he must be very unwilling to believe any thing of this Nature who can deny, I had almost said that can doubt of it. For, first, we have here four Angels at the great River *Euphrates*; answering to so many Sultanies, or Kingdoms, which the *Turks* had at or near the River *Euphrates*, for several Successions together: whose capital Cities were *Bagdad*, *Iconium*, *Aleppo* and *Damascus*; a particular Account whereof I have here inserted out of Mr. Mede, from the *Turkish* Histories. We have, secondly, an Account, that these Angels were bound in the great River *Euphrates*: i. e. That these four Original Sultanies of the *Turks* were by Force and Violence compelled to confine themselves to the Parts adjoining to *Euphrates*, notwithstanding they had attempted to extend their Dominions farther from it: answering to that most remarkable Restraint put upon them in the 12th and 13th Centuries, for near 200 Years together, by the Holy War: and that by the *Europeans* also, the Inhabitants of that third Part of the World, which they were principally to plague afterwards. And this Holy War it was which repulled them, and confined them to their former Seats near the great River *Euphrates*, till almost the End of the 13th Century.

* *REGNI TURGICI ad Euphratem quadripartiti Diagramma ab Anno 1080. & deinceps, ex Elmacino Arabe, & Scilice Authore Græco.*

A DIAGRAM of the KINGDOM of the TURKS, divided into four Parts, after the Year 1080, taken out of *Elmacin* the *Arabian*, and *Scilix* a *Greek* Author.

Ultra Euphratem. Beyond Euphrates.	Cis Euphratem. On this Side of Euphrates.		
Bagdadi. At Bagdad.	Cæsarea Cappadociæ & Iconii, &c. in Asia Minore.	Alepi. At Aleppo.	Damasci. At Damascus.
1 Togrulbecus	At Cæsarea of Cappadocia, and at Iconium in Asia minor.		
2 Olbarsalanus			
3 Gelaluddaulas anno 1071.	1 Sediuddaulas cognomine Cutlumufus	1 Sjarfuddaulas	1 Tagjuddaulas
4 Barkyarucus	2 Solimannus	2 Roduwanus	2 Decacus
5 Mubammedes	3 Tanisfmanius	3 Tagjuddaulas fil.	3 Ababacus adhuc in viviis anno 1115.
6 Mahmudus cœpit anno 1117.	4 Masfutus	4 Bulgarus cœpit A. 1117, &c.	4 Sanguinus
7 Cassanes, &c. Usque ad an. 1258.	5 Calisastlanus		5 Noradinus
	6 Reucratinus		6 Melechsala
	7 Aladinus I.		7 Saladinus
	8 Azadinus		8 Eladel
	9 Fathatinus I.		9 Elaziz
	10 Fathatinus II.	Al Malech Al Nase- rus usque ad ann. 1259.	10 Saphradinus
	11 Aladinus II. Usque ad An. 1301.		11 Corradinus usque ad 1259.

And

* Hisce (tribus postremis) quartam Tetrarchiam annumerat Scilix *Antiochenum*, modicis finibus contentam: Nam, inquit, *Laodiceam* usque *Syriæ* *Caliphas* *Ægypti* è gente *Saracenicæ* possidebat regiones. Sed cum regnum illud

And, altho' I take this Account of Mr. Mede's to be sufficiently attested by History, and to be the proper Meaning of the four Angels bound in the great River Euphrates in this Place, yet I will not here wholly omit some Circumstances in the first Rise of the Ottoman Family it self, under which principally, if not solely, Europe has been since plagued by the Turks; because some of late incline to refer them to this Place, and to imagine them foretold by this Prophecy. We must know therefore, from the Turkish Annals, that when * Solyman-shah, the first eminent and remarkable Person of this

illud Antiochenum, ut ab Euphrate paulo remotius, ita non nisi quatuordecim annis duraverit; Antiochia statim Boamundo duce à nostris capta; præstiterit forsan eo expuncto Imperium Bagdadense seu Persicum, ab altera Euphratis ripa, (nam Scilix tantum Turcarum qui Euphratem traiecerant rationem habuit,) quaternario complendo adjicere: ut ita Imperium Turcicum universum ultra citraque Euphratem in quatuor istas Sultanas divisum intelligatur. *Med. Commentat. Apoc. p. 585, 586.*

Scilix adds to the three last a fourth Tetrarchy, viz. that at Antioch; which reached but a little Way. For he says, that the Caliph of Egypt, of the Saracen Nation, was in Possession of the Countries as far as Laodicea in Syria. But because the Kingdom of Antioch was both a considerable Distance from Euphrates, and lasted no longer than 14 Years, our Europeans, under the Command of Boamund, presently taking it from him, it will be better to leave out that Kingdom, and to compleat the Number Four by adding the Empire at Bagdad, or the Persian Empire on the other Side of Euphrates. (For Scilix enumerated those Turkish Kingdoms only which came over Euphrates.) That so we may look upon the Turkish Empire as cantoned out into those Four Sultanies, partly beyond, and partly on this Side of Euphrates.

Of the Selzuccian Tribe Tangrolipix, Cultu Muses, Melech, and Ducat, were the Heads; of which Tangrolipix, as the Chief of that Clan or Family, was settled in the Throne of Persia. Cultu Muses, furnish'd with an Army against the Christians, possess'd himself of a great Part of Asia Minor; Melech and Ducat, by the Favour of their Cousin, the Persian Sultan, were vested into the Cities of Aleppo and Damascus, with their Territories. Heylin. Cosmog. p. 806.

* Nihil certi ultra Solyman-shahum de Othmanidarum origine memorie proditum reperimus. Illum tradunt circa Annum Hegiræ 611. à Jings-Chani & Tartarorum relicta provincia Mahan è ditionibus Persarum cui præerat una cum aliis quæ principibus quæ subditis fuga se subducentem in Asiam Minorem iter instituisse, audita Seljukidarum, qui in ea tunc temporis regnabant, fama. Factum autem ut cum Euphratem, cujus vada nesciret, tra-

this Family, attempted, about *A. D.* 1214, with his *three Sons* to retire out of *Persia*, where he had a small Government, into *Asia Minor*; moved thereto by the Fame of the *Seljukidæ*, then reigning in those Parts, he ventured to pass the great River *Euphrates*, without a sufficient Knowledge of the Places where it was fordable; but was so unfortunate as to be drowned therein. This sad Accident discouraged all his Sons to that Degree, that two of them returned back into *Persia*, and the third, *Ortogrul* by Name, the Father of *Ottoman*, who was it seems more courageous than the rest, tho' he did not return into *Persia*, yet he with his *three Sons* also stir'd no farther, but remained in the Neighbourhood of *Euphrates*

jacere vellet aquis obrutus periret. Eo casu consternatis filiis tribus qui cum ipso erant duos Sankur Zengi & Cun Tugdi in Persarum regiones rediisse; Ortogrullem verò tertium una cum tribus qui & ipsi erant filiis Condoz, Sarubani, & Othman istis in partibus substitisse; donec Sarubanio filio ad Iconii Dominum Aladinum misso ipsius ditiones ingrediendi veniam, & locum ubi sedem figeret impetraret. Quo assignato castra posuit, 400 suorum tentoria Turcica secum habens. Hic cum rebus contra hostes strenue gestis magnam apud Aladinum gratiam iniisset summoque in honore esset vitam cum morte commutavit Anno Hegiræ 687. Atque in locum ejus suffectus est filius ipsius Othman Beg jussu Regis. Cl. Pocock. Suppl. Abul-Pharag. p. 41, 42. Ex *Annal. Turc.* in initio.

We have found no Records that mention any of the Ottoman Family before Solyman-Shah. They relate, that about the Year of the Hegira 611 the Province of Mahan was deserted by Jings Chani, and his Tartars; and that this Solyman-Shah did retire out of that Part of the Persian Dominions, over which he was Governor; and together with others, both Princes and Subjects, directed his March to the lesser Asia, upon the great Fame there was about the Seljukidæ, who then reigned therein. Now it came to pass that as he was desirous to pass over Euphrates, when he was unacquainted with its Fords, he was drowned, and perished in its Waters. This Misfortune put his three Sons that were with him into such a Consternation, that two of them, Sankur Zengi, and Cun Tugdi, returned back into the Regions of Persia: but the third, Ortogrul, with his three Sons Candoz, Sarubani, and Othman, stayed in those Parts, until he had sent his Son Sarubani to Aladin, the Lord of Iconium, and obtained Leave of him to enter his Dominions, and procured a Place where he might fix his Habitation. At which Place, when it was assigned him, he pitched his Camp, having 400 Turkish Tents with him. And when this Ortogrul had gotten himself in Favour with Aladin, by his valourous Behaviour against his Enemies, and was in the highest Honour with him, he died in the 687th Year of the Hegira; and his Son Othman Beg was by the King's Command put into his Place.

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phrases for some time ; and (as it seems) for many Years together ; till *Aladin* the Sultan of *Iconium* received him, and gave him a Country to inhabit. Soon after whose Death his Son *Ottoman* became famous, and in a few more Years raised that mighty *Ottoman* Empire of the *Turks*, by which *Europe* has been so long afflicted, and to which the present Prophecy does properly belong.

Now here, say some, we have the *Four Angels*, *Solyman-shah* and his *Three Sons* ; or rather *Ortogrul* and his *Three Sons*, the Captains of the *Turks* moving towards *Europe* : Here we have these *Turks* passing the great River *Euphrates* : But by the sad Mishap of the Drowning of *Solyman-shah* they are affrightened, and confined for a considerable Time at the said River : Hence afterward they are received by *Aladin* ; and before, or at his Death, plainly let loose to pursue the Conquests towards *Europe*, or to slay the third Part of Men, according to this Prophecy. These Circumstances, it must be owned, are peculiar ; and, if they were eminent and remarkable enough, do not ill agree with the Words of the Prophecy before us. However, as they are, I thought it not improper to set them down, and leave them intirely to the Judgment of the Reader, as they were long ago communicated to me by Bishop *Lloyd*.

We have *Thirdly* the Time of these Four Angels continuing loose, after that Restraint was taken away, *An Hour, and a Day, and a Month, and a Year* ; that is 396 Years and 106 Days ; thus,

	Y.	D.
An Hour =	0	15.
A Day =	1	00.
A Month =	30	00.
A Year $365\frac{1}{4}$ =	365	91.
Total	396	106.

So that if we can but find the exact Beginning of these Years, at the Commencement of the Reign of *Ottoman*, when the

Turks were immediately let loose upon the *Western* Parts, we may easily find their Conclusion also; and compare it with the Prophecy before us, and with the History of the last four Centuries to which it belongs. Now tho', I confess, this has all along been look'd on as a very difficult Point; to determine to a few Days, or Weeks, or Months, nay or to a Year, the Date of *Ottoman's* Reign, because of the Difference among the Historians; yet since I have made some new Remarks on this Head, and, I think, have observed the Occasions of a great Part of this Difference, I shall venture to attempt it. And it will very well deserve our Pains, because the Exactness of the Completion of this most remarkable Prophecy depends upon it. In order to which I observe,

(1.) That by the common Consent of all Historians, *Turkish* or *Greek*, *Ottoman* began to reign about the Year of our Lord * 1300. This is so universally agreed on by all that I shall not need to insist any farther upon it. I observe,

(2.) That,

* Othomannorum Primordium anno Christi imputari solet 1300. *Petav. Rationar. Temp.* p. 593.

The Empire of the Ottomans uses to be ascribed to the Year of Christ 1300.

Ottoman emboldened with such great Successes, and hearing of the Death of Aladin II. whom he acknowledged for his Lord, he took unto himself the Title of Sultan anno 1300, from which before he had abstained. Heylin, Cosmog. p. 806.

Sed quod omnium acerbissimum, & Christianis luctuosissimum, sub eo, nimirum anno 1300 natum est Imperium Turcicum, Asiaticis, Europaeisque terribile, in Othomanno Satraparum Asiae potentissimo, cui cum Bythinia obvenisset. Idem Satrapias caeteras sibi subjecit; gradumque posteris stravit ad erigendam sublimem illam potestatis molem qua orbis premitur, gemitque per diu dirae tyrannidi mancipatus. *Flores. Histor.* p. 296.

But what was the heaviest Affliction of all, and most lamentable to the Christians, was this, that the Turkish Empire arose in this Year 1300; which proved a terrible Empire to both the Asiatics, and to the Europeans. It arose in Ottoman, the most potent of all the Governors of Asia, which came to his Share; as did Bythinia also. This Ottoman subdued the rest of the Governors, and made Way for his Posterities erecting that vast Structure of Power which oppresses the World; and under which it groans, as now long enslaved under its terrible Tyranny.

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(2.) That, as far as appears, the Opinion of *Ottoman's* beginning his Reign any considerable Time before *A. D. 1300* is principally, if not wholly, owing to a mistaken Number in the *Turkish Annals*, ascribing * 29 Years to his Reign; and yet dating the Beginning of his Successor's Reign *An. Heg. 727*; whence indeed it would follow that *Ottoman's* Reign began *An. Heg. 698*; answering to a lesser Part of *A. D. 1298*, and a greater of *A. D. 1299*. Now, tho' this be so, yet almost all Historians, from other (a) Evidence and Cir-

Othomannus Conditor Imperii Turcici anno 1300, ex Annalibus Turcicis. — Nominantur Regni ejus anni 29, & principium collocatur in annum Christi 1300, ex Annalibus Græcis. Melliss. Hist. p. 246, & 248.

Ottoman was the Founder of the Turkish Empire, in the Year 1300, as the Turkish Annals inform us. — The Years of Ottoman's Reign are set down to be 28, and their Beginning is placed at the Year of Christ 1300, from the Grecian Annals.

At the same Time also Othoman began to coin Money in his own Name, and began to take upon him all other Honours belonging to a Sultan or a King; which was about 10 Years after the Death of his Father Ortogrul, and in the Year of our LORD 1300; unto which Time the Beginning of the great Empire of the Turks is, under the Fortune of this Othoman, to be of Right referred, as then by him thus begun. Knowl's Turkish History, p. 143.

Inauguratus anno 699. Noaman. Hist. Erudit. Turc. Sultani titulo primum in Suggestis facta est mentio anno 699. Pocock. Supplem. Hist. Abul-Pharag. pag. 42.

His Inauguration fell upon the Year 699 of the Hegira. The Mention of his Title of Sultan was first made in the Pulpits in the Year 699.

Tandem exactis in Imperio 29 annis Osman Gases vitam cum morte commutavit. Annal. Turc. p. 5.

At last Osman Gases died, after he had reigned 29 Years.

(a) *Postea cum Soltan Ala'ddin senio fractus, à Tartarorum incursionibus vexatus satis habuit res suas curare, Othman Beg ille Soltani nomen sibi assumpsit in urbibus quas Græcis eripuit: ac eo titulo primum in suggestis facta est ejus mentio anno 699, quod & Soltan Ala'ddini permisso factum volunt nonnulli. Pocock. Supplem. Abul-Pharag. p. 42.*

Afterwards, when Sultan Aladin was broken with old Age, and was vexed with the Incursions of the Tartars, and thought it enough for him to take Care of his own Affairs; this Osman Beg took on him the Name of Sultan in those Cities which he had taken from the Greeks. And he was first mentioned by that Title in the Pulpits, in the Year 699; which some pretend was done with Sultan Aladin's Permission.

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cumstance, conclude, that the Date of his Reign could not be so soon, but must be delayed for a Year or two later; tho' still at the same time they don't correct this Number, which has been so great an Occasion of Mistake, and is so contrary to their other Assertions. Now that this Number is a Mistake, and ought to be smaller, is not only the Consequence of all the other Testimonies, but is the express and conjoint Affirmation of two *Arabick* Historians, *Ahmed Ebn Yuseph*, and *Al Jannabius*, as the most learned Dr. *Pocock* assures us; who both give but (b) 26 Years to his Reign; and from whose Numbers that mistaken one in the *Turkish* Annals ought therefore most certainly to be corrected. I observe,

(3.) That since the same Year of the *Hegira*, (by which *Era* all the *Turkish* Accounts are determined,) I mean the last of the seventh Century *An. Heg.* 700 corresponds to the latter Months of *A. D.* 1300, and to the former of *A. D.* 1301, 'tis no Wonder at all if the Generality of *Christian* Historians, who seldom count more nicely than by whole Years, should ascribe that which happen'd in any Part of *A. Heg.* 700 to *A. D.* 1300, not only on account of their being both such remarkable Numbers, as the last of their respective Centuries, and so making an agreeable Coincidence and *Epocha*; but chiefly, because in our Annals and Chronological Tables all Foreign Years are generally reduc'd to those of our *Christian Era* in which they begin, and are made to stand in Correspondence to 'em: and this the more easily happens in most Cases, because the Month or Time of the Year is generally omitted by Historians: and so 'tis no Wonder if an Accident that happen'd sometime *An. Heg.* 700, without any farther obvious Notation of the Time of the Year, should be generally placed *A. D.* 1300, since therein that *Turkish* Year began. So that the generally received Opinion, that *Ottoman* began

(b) *Vixisse annos sexaginta novem, viginti sex regnasse testantur Al Jannabius, & Ahmed Ebn Yuseph, p. 43.*

Al Jannabius, and Ahmed Ebn Yuseph attest, that he lived sixty nine Years, and reigned twenty six.

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A. D. 1300, is no considerable Prejudice to any other which shall place the Date of his Reign any time within *An. Heg.* 700, supposing there be other direct Evidence that it ought to be so placed. I observe,

(4.) That the true Date of *Ottoman's* Reign, and Empire, is to be begun from his taking upon himself the Title and Power (c) of Sultan, and the causing Publick Prayers to be

(c) Quamvis autem jus Sultanæ dignitatis adhuc Aladine superstitie consecutus fuerat Osman Gases, tamen ut Aladinem honore summo se prosequi, planeque venerari testaretur, nec monetæ nummorumve signandorum jus, nec earum precum quæ Turcis *Hutbe* dicuntur, & concipi singulis festis hebdomadariis in cœtu publico pro salute felicitateque Principis solent, eo vivo sibi vult usurpare; sed integrum Sultano Aladini utrumque reservavit, ejusque nomine fieri ambo jussit. — Ne tamen quod consecutus ab Aladine vivo fuerat, (eo mortuo) negligere videretur, itatim præcepit & ordinavit ut legis peritus quidam, vir religiosus, cui nomen erat Dursun-Fakiches Judex pariter & Episcopus esset in oppido suo Caratze-chifare; & Hutben sive publicas pro salute prosperitateque Principis preces, ipsius Osmani nomine deinceps conciperet. — Hoc itaque modo primum omnium Hutbe preces Osmani nomine veluti jam Sultani Caratze-chifare conceptæ fuerunt. Nonnulli tamen Osmani tympana cum vexillo prius quam ab eo capta Bilezuga fuisset, aliquot scilicet ante hoc tempus annis, à Sultano Aladine, tanquam principatus insignia fuisse donata commemorant: adeoque referunt id temporis quum Caratze-chifare in potestatem Osmani venisset Sultanum Aladinem ei signa potestatis supremæ per Achemurem fratris Jundusis filium misisse. Addunt etiam Sultanum Aladinem, quum ei vexillum illud afferri jussisset, in mandatis Achemuri dedisse, suo nomine diceret Osmani, quicquid Musulmanæ religionis hostibus Christianis eripuisset bona cum Aladinis ipsius pace sibi retineret: itidemque se Osmani signandæ pecuniæ potestatem concedere; cum precibus Hutbeis die Veneris, hebdomadario Musulmannorum festo pro ipsius incolumitate dicendis: quæ duo duntaxat ad jus regium pertineant. Ut ut verò se res habeat, hoc quidem constat, postea quam ab Osmane Judex & Antistes sacrorum factus fuisset ille Dursun-Fakiches, Hutben ab eo primam nomine Osmani in oppido Caratze-chifare de suggestu fuisse pronunciatam. Primum vero post initum ab Osmane principatum Bairami festum, quod instar paschatis Christianorum Musulmani celebrant, institutum fuit in Osmani oppido Eski-Schehere, quo Palæopolis aut Civitas vetus significatur; Ibidemque tunc Hutbe preces etiam pro felicibus Osmani Regni auspiciis publicè recitatæ fuerunt. Quapropter ab hoc exordio precum Hutbearum Osmani nomine conceptarum, quem Turci posthæc Chanem sive Regem suum adpellarunt, scribi deinceps Osmani primus annus Imperii cepit. *Leunclav. Hist. Musulman. Coll. 151.*

Alibi

be first made for himself as such at *Charatze-chisar*, whether this happen'd before the Death of the Old Sultan *Aladin*, or not till after it. The Reason of the Observation is this, that whereas the Historians are divided about the one, namely, whether *Aladin* was Alive or Dead at the Beginning of *Ottoman's* Reign; yet they agree well enough about the other, namely,

Alto *Osman* Gazes obtained the Privilege of being a Sultan while *Aladin* was alive, yet that he might give Testimony of the greatest Regard and highest Veneration he had for *Aladin*, he was not willing to make Use of the Power he had of coining Money; nor to have those Prayers which the Turks call *Hutbe*, and which are usually put up every weekly Holiday, in the publick Congregation, for the Health and Happiness of the Prince, to be put up for him, during the other's Life; but reserved them both for Sultan *Aladin*, and ordered that they should be both done in his Name. — But lest he should seem to be negligent, after *Aladin's* Death, of the Privileges which he had obtained during his Life-time, he presentl^y commanded and ordained, that a certain religious Man, who was skilful in their Law, and whose Name was *Durfun-Fakiches*, should be both a Judge and a Bishop in his Town of *Caratze-chisar*: and should hereafter publickly put up the *Hutbe* Prayers for the Health and Prosperity of the Prince, in the Name of *Osman* himself. — After this manner therefore were those *Hutbe* Prayers first put up in the Name of *Osman*, as now Sultan, at *Caratze-chisar*. Yet there are some that relate, how Drums and a Banner were sent as a Present to *Osman*, by Sultan *Aladin*, as Ensigns of his Dominion, before *Bilezuga* was taken by him: which was several Years before this Time. Accordingly they relate, that at the Time when *Caratze-chisar* came under the Power of *Osman*, Sultan *Aladin* sent those Ensigns of supreme Authority by *Astemures* his Brother, *Jundules's* Son. They add farther, that Sultan *Aladin*, when he sent that Banner to him, gave it in Charge to *Astemures*, to tell *Osman*, in his Name, that what Goods soever he should take from the Christians, who were the Enemies of the Musulman Religion, he should, with *Aladin's* good Will, retain to himself: And that he granted *Osman* the Power of coining Money, and Leave to have the *Hutbe* Prayers put up on Friday, the weekly Festival of the Musulmen, for his Safety. Which were the two Privileges alone peculiar to the Royal Authority. But however that be, so far is certain, that after this *Durfun-Fakiches* was made Judge, and a Bishop, he was the first who put up the *Hutbe* Prayers in the Name of *Osman*, in the Town of *Caratze-chisar*, from the Pulpit. Now the first Feast of *Bairam*, which the Musulmen celebrate like the Christian Passover, after *Osman* had begun his Reign, was instituted in *Osman's* Town *Eski-Schehere*; which denotes the Old City. And there was also the *Hutbe* Prayers put up for the happy Reign of the *Osman* Kingdom. Wherefore the first Year of *Osman's* Empire began to be put into their Writings from this Beginning of the putting up the *Hutbe* Prayers in the Name of *Osman*; whom the Turks after that called their Chan, or King.

namely, that his claiming the Title of Sultan, and causing the Publick Prayers, call'd *Hutbe*, to be put up for him as such, *Vid. Testim.* was the true *Epocha* of his Reign. And *Leunclavius*, as we *Pocockii prius* have just now seen, assures us, that its Date among the *Turks* *p. 205.* themselves was originally taken from the Commencing of those Publick Prayers, tho' he is not able positively to determine whether that was before or after the Death of *Aladin*. I observe,

(5.) That this Beginning of the Reign of *Ottoman* appears to have been about the Middle or towards the latter End of *A. D. 1301*; i. e. about *May, June, July, August*, or the Beginning of *September* that Year. For not only the common Opinion of Historians agrees well enough to this Time, as we have already seen; but, what I mainly aim at in this Place, the best Testimonies we have, do fix it here also. For both, *Al Jaannabius* and *Abmed Ebn Yusuf*, the two *Arabick* Historians abovementioned, and *Choja Aphendi*, another famous *Turkish* Historian, all quoted by Dr. *Pocock*, and *Noaman* in *Historica Eruditorum Turcarum*, as our very learned Professor of the *Hebrew* Language, Dr. *Syke*, informs me; and the *Turkish* Annals themselves, publish'd by *Leunclavius*, agree that *Ottoman* died, and his Son *Urchan Beg* succeeded either at the Conclusion of *An. Heg. 726*, or at the Beginning of *An. Heg. 727*. (d) *Choja Aphendi*, † *Abraham Zacuth*, (e) and *Noaman*, expressly fix the Death of *Ottoman*, and the Date of *Urchan Beg's* Reign to *An. Heg. 726*. The (e) *Turkish*
D d Annals

(a) *Choja Aphendi*, celeberrimus apud Turcas Historiae Autor, *Urchanem* natum anno 680 perhibet, imperare coepisse 726, regnasse annos 35. *Pocock*, ubi supra.

Choja Aphendi, a celebrated *Turkish* Historian, relates, that *Urchan* was born in the Year 680, and began to reign in the Year 726, and reigned 35 Years.

† Anno 726 obiit Sultan *Othmen*. *Zacuth* apud *Scalig. Can. Isag.* pag. 146.

In the Year 726 died Sultan *Othmen*.

(d) *Urchan* Patri successit anno 726.

Urchan succeeded his Father in the Year 726.

(e) *Ejus loco rerum administrationem consecutus est Urchan filius*. Anno *Mahumetano 727*. p. 5. *Urchan*

Annals to *An. Heg.* 727; *Al (f) Jannabius*, and *Abmed Ebn Yuseph*, to the Beginning of *An. Heg.* 727. So that the Death of *Ottoman* will most agreeably to all these Authentick Testimonies compared together, be fix'd to the very End of *An. Heg.* 726. So that if we subtract from that Time the Years of his Reign, which we have seen from the united Testimonies of *Al Jannabius*, and *Abmed Ebn Yuseph*, were no more than 26, we must hence be oblig'd to date the Reign of *Ottoman*, or the Beginning of the *Ottoman Empire*, even tho' there were a few redundant or deficient Months, about the latter End of *An. Heg.* 700; i. e. about the Middle, or towards the latter End of *A. D.* 1301, as was to be proved. I observe,

(6.) That this Time of the Rise of the *Ottoman Empire* agrees well enough with an ancient and valuable Testimony of (g) *Abraham Zacuth*, the Author of the *Jewish Chronology*, call'd *Juchasin*, which was written about 200 Years ago; who asserts, that *Aladin* did not die till *An. Heg.* 702, answering to Part of *A. D.* 1302. and Part of *A. D.* 1303. Altho' it has hitherto generally been esteemed contrary to all the other Accounts of these Matters. Whereas if we suppose, which I confess seems to me the most probable Opinion, that *Aladin* was alive when *Ottoman* began his Reign, as this Testimony also confirms, it will very well agree with our present Stating of these Matters; since 'tis own'd that *Aladin* offer'd the Title of Sultan to *Ottoman* whilst he was alive, and that he was then very old and broken

Urchan, the Son of Osman, obtained the Administration of Affairs in his Room, in the Mahumetan Year 727.

(f) *Urchanes autem, (consentientibus Al Jannabio & Ahmede,) regnare cepit ineunte anno Hegiræ 727. Pocock ubi supra.*

But *Urchan*, by the agreeing Testimonies of *Al Jannabius*, and *Abmed*, began to reign at the Beginning of the Year of the *Hegira* 727.

(g) *Aladin Persarum Rex, qui Othmen præfecerat Carmaniae, & Regio titulo ornat, moritur anno Hegiræ 702. Apud Calvis: ad A. D. 1303. Vide Et Scalig. Canon. Hægog. p. 146. 317, 318.*

Aladin, the King of Persia, who had made Othmen Governor of Carmania, and had given him the Title of King, died in the 702 Year of the Hegira.

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with Age also : which suits our present Accounts very well ; he not surviving more than a Year or two in the present Hypothesis. I observe,

(7.) That tho' none of the Historians directly mention the Month, or exact Time of the Year when the Date of *Ottoman's* Reign began, yet *Leunclavius* tells us so much as is equivalent thereto ; namely, that it was a little before a famous Feast, or *Bairam* of the *Turks*, which was instituted upon this very Occasion by *Ottoman* ; and that from the first Appointment of the *Hutbe*, or Publick Prayers for the Felicity of his Reign, a little before this solemn Inauguration Feast or *Bairam*, the *Turks* themselves dated the Beginning of it. We must therefore know that the *Turks* have, as far as appears, ever since *Mabomet's* Time had a *Festum Perigrinantium*, or *Bairam*, for those which went on Pilgrimage to *Mecca* ; which is esteemed at present the smaller *Bairam*, and is on the 10th Day of *Dulbeggia*, the last Month in the *Turkish* Year : but which does not seem to belong to this Matter. Besides this ancient and lesser *Bairam*, they have another which is now esteemed the greater *Bairam*, and begins the first Day of *Sbarwal*, or of the 10th Month, and follows their Month of Fasting *Ramadan*, as our *Easter* follows our *Lent* : and this seems both by the Words of *Leunclavius*, and by the Manner of its Celebration, which wholly looks like that of an Inauguration Feast, to be that which was instituted by *Ottoman*, at the Beginning of his Reign. Now this first Day of the 10th Month, or great *Bairam* happened *A. D.* 1301, upon Friday the 9th Day of June, a little before which those *Preces Hutbeæ* which are mentioned by *Leunclavius*, as the true Date of *Ottoman's* Reign, began : which must therefore have commenced about Friday, May 19th that Year ; that so on that Day, on the 26th, and on June 2d those Publick Prayers might have been put up for the Felicity of *Ottoman's* Reign, which appear by the Historians to have preceeded that great *Bairam*, when they were also more solemnly put up on the same Account, and of which the present Practice of the Grand Seignior, who that

Vid. Testim. supra citat. p. 206, 207, 208.

Vid. Pocockii Notas in Specimen Historiæ Arabum, p. 118, 119, 125, 127, 177.

See Sir P. Ricaut's Present State of the Ottoman Empire, Book 2. Chap. 24.

Day begins with a Prayer in *Santa Sophia*, seems to be a Remain. And if the true Reason why the *Inauguration Feast* was not instituted at the very first Beginning of his Reign, or primary Commencement of the Publick Prayers for him, but deferred till the Beginning of the 10th Month, was that this first Date happen'd in the Month of Fasting *Ramadan*, as is not improbable, we are still more sure of our *Epocha*; and can hardly mistake it above a single Week over or under; which Latitude the strictest Interpretation of the Words of this Prophecy does undoubtedly admit of. So that according to the best Evidence we can yet find, *Ottoman's* Reign or the Beginning of the *Ottoman Empire* is to be dated upon, or about *May 19. A. D. 1301.*

Now therefore, since we have found the Date of *Ottoman's* Reign, or the Beginning of this famous Period of the Second Woe, *an Hour, and a Day, and a Month, and a Year*, and its Duration also, let us see where its Conclusion will fall. To this *Epocha* therefore, *May 19, 1301*, let us add the fore-mention'd Number 396 Years and 106 Days, and we shall come to the first Day of *Sept. A. D. 1697, O. S.* And 'tis well known that the last * famous and concluding Victory, which the *Christians* under Prince *Eugene of Savoy* gain'd over the *Turks*, and which put a final Period to the last War, was that very Year, and that very Day of the Year also. And it was of such Consequence, and so remarkable, that there immediately followed, the very next Year, the famous Treaty of Peace at † *Carlowitz*; which notwithstanding the most violent

See Burnet's
Hist. Vol. II.
p. 204, 205.

* The Imperial Ministers [at Retzwick] received an Account of this stupendous Victory, the like of which had not been obtained during the whole Course of the War. Dr. Croll's Contin. Puffend. Introd. to Hist. p. 531.

† They were the sooner disposed to consent to the Opening of a Treaty of Peace or Truce at *Carlowitz*, a Place on the Turkish Territories, betwixt *Peterwaradin* and *Salaakement*; whilst on both Sides the Armies, tho' very numerous, remained all this Campaign [1698] unactive, to expect as it were the happy Issue of this Treaty; which from its Beginning was looked upon as good as concluded. Ibid. p. 533.

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break it A. D. 1716, they found Reason solely to repent of that Rupture: they came off with the greatest Harm and Disgrace by the Loss of *Belgrade*, and brought a *Woe* on themselves, and not on the Parts of *Europe* here concerned; as a remarkable Completion of this Prophecy. Nay farther, when, after the last Peace at *Utrecht*, they ventured again, A. D. 1715, to break that Peace with the *Christian Powers*, and fell upon the *Venetians*; tho' they had great Success in the *Morea*, a Country of the *Grecian Monarchy*, and so not strictly belonging to the *Romans* or *Latins*, to whom this *Woe* properly appertained; but were miserably beaten and destroyed in *Dalmatia*, a Country belonging all along to the *Latins*. And this Observation held so true in this Trumpet, as it had done in the former, viz. In Success, whenever they went out of their Bounds: that the *Turks* at this Time had great Success all along, till they came to *Corfu*, the last of the *Grecian Islands*, before they could come at *Italy*; there they were so miserably beaten, that they made no more Attempts of that Nature till A. D. 1737. And what makes this Providential Restraint of the *Turks*, with Regard to the Empire of *Germany*, the more remarkable, is this, that during no small Part of this Interval, they have not only had a bloody open War with the *Persians*; but a private War, or made frequent Incursions and vast Depredations upon the *Muscovites*: as an authentick Account of them, from a great Minister of State in *Muscovy*, published about the End of *June* in our News Papers, does fully assure us. All which is the more to be taken Notice of, because this Period is so exact, as in a manner to correspond to a single Day; an Accuracy not elsewhere to be observed in the Prophetick Writings; and because the Time of the Conclusion of this last *Turkish War*, was from this Place of the *Apocalypse* very nearly foretold, both by *Mr. *Brightman*, in the Begin-

See Burnet's
Hist. Vol. II.
p. 204, 205.

* Executio mandati, incidens in annum 1500, n. consensu omnium Historicorum; quando compositis domesticis dissidiis, & consentientibus omnibus in Ottomannorum Imperium, libere licebat totis viribus ad dilatandos suos fines

ning of the last Century; and by Bishop Lloyd and Dr. Cresser also several Years before it came to pass, in our own Age. Take the most remarkable History, as to Bishop Lloyd's Foretelling this grand Event, in the Words of Bishop Burnet's History of his own Time, Vol. II. p. 204, 205, where we have this marginal Observation, *The Duration of the Turkish War*; and where the Text it self runs thus, *verbatim*,

Dr. Lloyd, the present most learned Bishop of Worcester, who has now for above 20 Years been studying the Revelations with an amazing Diligence and Exactness, had long before

finis incumbere, & tandem aliquando ex illis suis angustiis porepere. Quantum temporis duraret potestas data Turcis declaratur proximis verbis, *parati ad horam, & diem, & mensem, & annum*: Quæ tam accurata descriptio ad solandos pios pertinet, quibus cognitum spiritus esse voluit, gravissimam hanc calamitatem statutos suos terminos habere usque ad minimum momentum, ultra quod non prorogabitur. Quod quidem spatium videtur esse trecentorum nonaginta sex annorum, singulis diebus sumptis pro singulis annis, ad eam rationem, qua menses antea interpretati sumus. Annus autem simpliciter hic positus vulgatus & usitatus Julianus intelligitur, trecentorum sexaginta quinque dierum, & aliquot horarum. Quod omne tempus numeratum ab anno 1300, exibat tandem ad annum 1696. Qui ultimus est terminus Turcici nominis, ut etiam aliæ scripturæ miro consensu probant. Brightmannus in locum.

The Execution of this Command, by the united Acknowledgment of all Christians, fell into the Year 1300, when the domestical Quarrels of the Turks being composed, and all consenting to submit to the Ottomana Dominion, they were at full Liberty to use their whole Strength in extending their Bounds, and at length to creep out of those their former narrow Limits. How long this Power, that was given to the Turks, should last, is declared in the next Words, that they were prepared for an Hour, and a Day, and a Month, and a Year. Which so accurate Description is made, in order to afford Consolation to the Pious: and the Spirit desired they should be thereby informed, that this most heavy Calamity had its appointed Limits; and that to the smallest Moment of Time, beyond which it should not be prolonged. Which Space of Time seems to be 396 Years; each single Day being taken for a single Year: according to the same Reckoning we have made Use of already in the Interpretation of Months. But as to the Year, which is here set down without any farther Addition, it is to be interpreted a common or Julian Year, of 365 Days and some Hours. All which Time, when it is numbered from the Year 1300, will end at length at the Year 1696, which is the last Limit of the Turkish Name; as other Scriptures do prove also with a wonderful Consensus.

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this Year said, *The Peace between the Turks and the Papal Christians was certainly to be made in the Year 1698.* Which he made out thus: *The four Angels* mentioned in the xivth Chapter of the *Revelations*, [it should be the ixth Chapter ver. 14, 15.] that were bound in the River *Euphrates*, which he expounds to be the Captains of the *Turkish Forces*, that till then were subject to the Sultan at *Babylon*, were to be loosed or freed from that Yoake, and to set up for themselves. And these were prepared to slay the Third Part of Men, for an Hour, a Day, a Month, and a Year. He reckons the Year in *St. John* is the *Julian Year*, of 365 Days; that is, in the Prophetick Style, each Day a Year: a Month is 30 of these Days, and a Day makes one; which added to the former Number makes 396. Now he proves from *Historians*, that *Ottoman* came and began his Conquests at *Prusse*, in the Year 1302; to which the former Number, in which they were to slay the Third Part of Men, being added, it must end in the Year 1698. And tho' the *Historians* do not mark the Hour, or the twelfth Part of the Day, or Year, which is a Month, that is the Beginning of the Destruction the *Turks* were to make; yet he is confident, if that is ever known, that this Prophecy will be found, even in that, to be punctually accomplished. After this he thinks, their Time of hurting the *Papal Christians* is at an End. They may indeed still do Mischief to the *Muscovites*, or persecute their own *Christian Subjects*; but they can do no Hurt to the *Papalins*. And he is so positive in this, that he consents that all his Scheme should be laid aside, if the *Turk* engages in a new War with them, and has Success in it. And I must confess, that their refusing now, in a Course of Three Years, to take any Advantage from the Troubles in *Hungary*, to begin the War again, tho' we know they have been much solicited to it, gives for the present a Confirmation to this learned Prelate's Exposition of that Part of the Prophecy. [Their State for the last Three Years affords a vastly stronger Confirmation now to the same Exposition.]

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We have, *Fourthly*, the main Design of the loosing of these *four Angels*; viz. to *slay the Third Part of Men*, i. e. The *Europeans*: and this also agrees with the History of the *Turks*. For as we find by † *Chalcocondylas's* Account, that soon after *Ottoman* was seated on the *Turkish Throne*, the *Turks* made an *irruption into Europe*, even as far as the *Danube*, and a second in a very little Time after in the Reign of *Ottoman* himself; so e're one sixth Part of their Time was over, * *A. D. 1357, or 1358*, they entred *Europe* with a very numerous Fleet of Ships, and have been ever since, till the Peace of *Carlowitz*, a most heavy Plague to it; as is abundantly known in History. We have, *Fifthly*, the Specification of the Misery that the *Turks* were to bring on *Europe*; that whereas the *Saracens* before had only Power to torment but not to kill; these *Turks* had Commission not only to torment, but to *slay the Third Part of Men*: i. e. Utterly to destroy and put an End to that Part of the *Roman Empire*, which they assailed: which they did accordingly, by

† *Επὶ τῷ βασιλεῖσι δολιχοχίλοι Τούρκοι εἰς τὴν Ἑοράκην διαβάντες πρὸς Ἑλληνιστῶν καὶ ἐν χειρὶν αὐτῶν φέρων ἑλλήνων, καὶ ἀποκτείνοντες ἡρώδης τὴν θάλασσαν ἐς τὴν ἑλληνιστῶν ἐκείνην, τὸν χῆρον ἐκείνην, εἰς πολλὰ διακλάσει, καὶ ἀδραπέδα, ὡς πολλὰ ἐλόμενοι ἐς τὴν Ἀσίαν διεκίβησαν, οὗς τὴν ἑλληνιστῶν καὶ Τριβαλῶν ἡγοί καὶ ἔφερον. Chalcocond. Lib. I. pag. 8. Invasio 2. Anno Dom. 1302. in Marg. ascribitur.*

Under the Reign of this Emperor 80000 *Turks* came over the *Hellaspont* into *Europe*, and took a *Grecian Garrison* in that *Peninsula*, and issued out thence; they marched through *Thrace*, to the *Danube*, and laid the Country waste, and over-ran it, and seized upon a great Part of its Goods. And when they had taken a great Number of Slaves, they passed over into *Asia*, and made a Prey of, and carried away the *Greeks* and the *Triballi*. Chalcocond. Book I. p. 8. The second Invasio is in the Margin ascribed to the Year 1302.

* *Urchani jussu anno Hejra 758 [A. D. 1357.] filius ipsius Soliman Basba conserxit tubilum copias in Græciam trajecit. Recot. Supplem. p. 43. Quod anno Hejra 759 [A. D. 1358.] factum asserunt Annales Turcici.*

By the Command of *Urchan*, in the Year of the *Hejra* 758, [A. D. 1357.] his Son *Soliman* the *Basba* joined his Bridges together, and carried his Forces over to *Greece*. Which Passage is in the *Turkish Annals* affirmed to have been in the Year of the *Hejra* 759. [A. D. 1358.]

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the taking and sacking of *Constantinople*, A. D. 1453, and by the entire Conquest and Possession of the *Eastern Empire* ever since to this Day. We have, *sixthly*, the Characters of the Instruments of this Woe; that they were to be prodigiously numerous, and chiefly made up of Horsemen: exactly accordingly to the Old Characters of Gog of the Land of *Magog*, in *Ezekiel* (which seem to be these very *Turks* we are now speaking of;) *I will bring thee forth*, says God to Gog, *Ezek. xxxviii* and all thine Army, Horses and Horsemen; all of them clothed with all sorts of Armour; even a great Company: with Buckler and Shields; all of them handling Swords. And presently after: *And thou shalt come from thy Place out of the North Parts, thou and many People with thee, all of them riding upon Horses; a great Company, and a mighty Army.* *ver. 5.* And this agrees perfectly with the History of the *Turks*, who are known to bring vast and numerous Armies into the Field: and that their chief Power consists of Horsemen or *Timariots*, is also well known: and Dr. *Heylin* reckons no fewer than 719000 of them dispersed over the several Provinces of that Empire. We have, *seventhly*, a particular Description of the Terror and strange Appearance of these *Turkish* Horsemen; with Breast-plates of Fire, and of *Jacinth*, and *Brimstone*: and the Heads of the Horses as the Heads of *Lyons*: and out of their Mouths issue Fire, and Smoke, and *Brimstone*: whereby the third Part of Men are slain. Which is a most proper prophetic or allegorical Description of the Way and Appearance of Battles, since the woeful Invention of Guns and Gunpowder: which as it bears Date under this Trumpet, so was, to too sad Effect, made Use of by the *Turks* against the *Christians* under it: and in particular at their most fatal Action the Taking of *Constantinople*; as you have it at large in * *Chalcocondylas*: and whoso reads his Account will

* *Mechmetes*, inquit *Chalcocondylas*, in expeditione contra *Byzantium* Bombardas fieri curavit maximas, quantas novimus ea tempestate unquam exuisse. — Eas undique per castra disperfit ut globulos in *Græcos* jacerent: — quarum unius tanta fuit magnitudo ut à septuaginta jugis boum,

will not need a more lively Commentary upon the Text before us. We have, *eighthly*, an Account, that the *Horses Tails were like unto Serpents, and bad Heads; and with them they do hurt*: to intimate that the *Turks*, towards the latter Ages of their Appearance in the World, embrac'd the vile and serpentine Doctrine of *Mahomet*, as well as the *Saracens*; and spread it abroad, together with their Arms, into all the Parts of their Conquests: which is also too sadly known to be true both in past History, and in the present State of that Empire. We have, *ninthly* and lastly, a sad Account of the Incorrigibility of the corrupt Part of the *Roman Empire*; and the No-Success of either the former Woe of the *Saracens*, or of this present Woe of the *Turks* upon them; but that the corrupt and Antichristian Part of *Christendom*, with which the *Turks* were and ought to be chiefly if not solely concerned, continued still in their Idolatry, and other wicked Practices, notwithstanding this Severity of God's Judgments on them for the same. Of the Completion of which last Part of the Prophecy, we are all at this Day too sad Witnesses: and

& à viris his mille trahenda fuerit. Huic ab utroque latere aliaæ duæ quoque maximæ adjungebantur; quarum singulæ lapidem emittebant cujus pondus erat dimidium talentum: — eas sequebatur Bombarda illa admiranda quæ torquebat globum cujus pondus continebat tria circiter talenta, & magnam muri partem sternebat: — Cujus tonitru tantum fuisse traditum est, ut finitima regio usque ad quadraginta stadia concuteretur: — Hæc Bombarda interdum septem ejaculabatur globos, noctu unum, qui diei signum erat; & indicabat ubinam eo die globos torqueri oporteret. *Vide plura ibidem.*

Mechmetes, says Chalcocondylas, in his Expedition against Constantinople, ordered to be made Mortarpieces, for the throwing of Bombs, larger than we had ever heard had been before made. — These Mortarpieces he dispersed through his Camp, to shoot Bombs against the Greeks. — One of these Mortarpieces was so vastly large, that it required 70 Yoke of Oxen, and 2000 Men to draw it. On each Side of this were two more very great ones, every one of which threw a Stone of the Weight of half a Talent. — These were followed by that wonderful Piece, which cast a Globe whose Weight was about three Talents, and threw down a great Part of the Wall. — The Noise whereof was related to have been so great, that the neighbouring Country was shaken as far as forty Furlongs. — This Mortarpiece cast out seven Globes in a Day: one in the Night-time, which was a Signal for the Day; and was an Indication whereabouts they were that Day to cast them. See more in the Author above-mentioned.

especially

especially those poor *Protestants*, who in various Countries have lately, and still do suffer most heavy Persecutions from the same Antichristian Party. *How long, O Lord! holy and true, dost thou not judge and avenge their Blood on them that dwell on the Earth!*

Corollary, 1. *It appearing by the Conclusion of this Trumpet, that such Idolatry as consisted in the Worship of Dæmons, and Idols of Gold, and Silver, and Brasses, and Stone, and of Wood, which neither can see, nor hear, nor walk, was a principal Crime for which this and the former Trumpets were sent, they must therefore have for their Object such Nations or Countries as were guilty of such Idolatry. And since in all the Regions from Euphrates to the Western Ocean, the utmost Limits of the Roman Empire, there neither are, nor for many Ages have been, any Nations guilty of such Idolatry, but some corrupt Parts of the Christian Church; (for neither Jews nor Mahometans are Idolaters; as is well known) it must follow, that the corrupt and idolatrous Parts of the Christian Church are the Object of the Trumpets, and are the Antichristian Beast. And since withal, after the Destruction of the Greek Church, suppos'd in the former Part of this Trumpet, the rest of the Idolaters are still said to be impenitent, and to go on in their Idolatries and other Wickednesses; this must confine the Object of this Trumpet towards its Conclusion, to the Remainder of the corrupt and Idolatrous Part of the Christian Church; i. e. to the Roman-Catholick Countries: for they alone, of all the rest of the Western or Latin Christians, can be suspected of Idolatry. So that at last we have a plain Determination of the present Antichristian Beast or Empire, on which the Trumpets have already been inflicted, and on which probably the Vials are yet to be poured: viz. the Roman-Catholick Countries; and they are here, according to our Interpretation, directly and formally charged with Idolatry by the Holy Ghost.*

Corollary, 2. *And since the Period of the Hour, and Day, and Month, and Year, for the Turkish Woe is determined by*

the last Peace of Carlowitz, it is evident that this grand Period, during which the Turks were to slay the Third Part of Men, or the Europeans, is now over; altho' the Trumpet it self, or the Turkish Empire, will not be quite past, or utterly destroyed, till just before the Commencement of Christ's Kingdom, some Time hereafter. So that the Ottoman Turkish Empire will be no more such a Plague to Europe, as it had been for near 400 Years: which as it has most remarkably proved true now for many Years, under the greatest Temptations possible to the Contrary, as we have already observed; so if it still go on in the same Way under the like Temptations, is it to be esteemed a remarkable Fulfilling of this Prophecy; and so a Pledge and Security of the Fulfilling the remaining ones, in their appointed Seasons hereafter.

Corollary, 3. *Since we hear no more of this second Woe, or of the Turks, till a little before or at their entire Destruction, it will be worth our While to take Notice here of that eminent Prophecy belonging to this grand Period of Time; and which we have hitherto perhaps misapplied to some of the Western ten Kingdoms of the Roman Empire, when it may belong to the Eastern, the principal and first of the ten Kingdoms, (as we shall see hereafter) whose Capital is Constantinople, now under the Ottomans. The Words are these spoken at the Ascension of the Two Witnesses, Apoc. xi. 13, 14. And at the same Hour was there a great Earthquake: and τὸ δέκατον τῆς πόλεως ἔπεσε, the tenth Part of the City fell: and in the Earthquake were slain Names of Men, or Men of Names, Seven Thousand: and the Remnant were affrighted, and gave Glory to the God of Heaven. The Second Woe is past; and, behold, the Third Woe cometh quickly. By the principal tenth Part of the City I understand the Eastern Empire at Constantinople, and those Parts of Europe that were under it, after the Partition of the Roman Empire into several Kingdoms, and now under the Turks. The Reason of my Suspicion (for I call it no more) is this, that immediately upon the Earthquake, and Slaughter of 7000 great Men, or Officers, the Second Woe or Turkish Plague*

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Plague upon Europe is quite over, and gone; as its main Power of hurting the Europeans was over before. Whence it may not improbably be conjectured, that this Earthquake, and this Slaughter may be intended as the Means of the Ending of this Woe, or the Instruments of Providence in the Destruction of the Turkish Empire; which seems to be fulfilling at this very Time. If so, it will not be long ere this Prophecy will be better understood than it is at present; and that happy Effect of it will come, when the Remnant of the Turks or Papists shall be affrighted, and give Glory to the God of Heaven. Which all good Christians have the greatest Reason to wish for immediately: Come, Lord Jesus, come quickly.

Scholium. Thus we have given a short Account of all the Six Trumpets, which are already past: But shall not pretend to guess at the particular Meaning either of the Seven Vials, which, as we have shewed, are the Contents of the Seventh Trumpet: as being all still future, and so beyond the Bounds of our present Enquiry; or of the Seven Thunders, which are, I think, all still future also, as being included in the seventh Vial.

Scholium 2. It will here be not unseasonable to set down what Daniel says of these two Woes we have lately treated of, the Saracens and the Turks; and what is to be the Fate of the Turks afterward. And I esteem that Prophecy to be so plain as well as remarkable, that I shall need to add but a few Words by way of Notes, as we go along, for the Understanding of it.

Daniel xi. 40. *And at the Time of the End shall the King of the South (the Saracens,) push at him, (the Romans,) and the King of the North (the Turks) shall come against him, like a Whirlwind, with Chariots, and with Horsemen, and with many Ships, and shall enter into the Countries, and shall overflow and pass over.*

14. And

41. And shall enter into the glorious Land, (the Land of Judea,) and many Countries shall be overthrown: but these shall escape out of his Hand, even Edom and Moab, and the Chief of the Children of Ammon, (the wild Arabs.)

42. And shall stretch forth his Hand also upon the Countries, and the Land of Egypt shall not escape: (being at last conquered by the Turks, A. D. 1517.)

43. But shall have Power over the Treasures of Gold and Silver, and over all the precious Things of Egypt; and the Lybians, and Cushites shall be at his Steps: (the Algerines, on the Coast of Africa, and the Arabians about Mecca and Medina.)

44. But Tidings out of the East, (perhaps from the Persians, and out of the North (perhaps from the Muscovites,) shall trouble him: therefore he shall go forth with great Fury to destroy, and utterly to make away many.

45. And he shall plant the Tabernacle of his Palace between the Seas (the Mediterranean and Dead Seas,) in the glorious holy Mountain, (Mount Sion, or Moriah,) I suppose, yet he shall come to his End, and none shall help him.

Daniel xii. 1. And at that Time shall Michael stand up, the great Prince, which standeth for the Children of thy People, (the Jews:) and there shall be a Time of Trouble, such as never was since there was a Nation, even to that same Time: and at that Time thy People (the Jews) shall be delivered, every one that shall be found written in the Book.

2. And many of them that sleep in the Dust of the Earth shall awake; some to everlasting Life, and some to Shame and everlasting Contempt.

3. And they that be wise shall shine as the Brightness of the Firmament; and they that turn many to Righteousness, as the Stars for ever and ever:

4. But thou, O Daniel, shut up the Words, and seal the Book, even to the Time of the End: many shall run to and fro, and Knowledge or Learning shall be increased.

This

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This is *Daniel's Account* of the *Turks*, quite down to the first Resurrection.

Of the SEVENTH TRUMPET,

Containing

SEVEN VIALS.

See *Apoc.* xi. 15 — 19. xv. 1 — 8. xvi. 1 — 21.

N. B. There is so remarkable a Prophecy of St. *Peter's*, preserved by *Jacobus de Vitriaco*, and produced at large in Dr. *Grabe's Spicilegium*, SECT. I. pag. 76, 77, concerning these Matters, and the Conclusion of the *Saracen Law* of *Mohammed*, embraced by the *Turks* also, (concerning which Two Woes we have been lately discoursing) that it justly requires a Place here. It is this:

ON this Year, [about A. D. 1219,] the *Surians* [*Syrians*,] who were with us in the Army, shewed us another very ancient Book, taken out of their Libraries, written in the Language of the *Saracens*, [the *Arabick*,] whose Superscription was this: *The REVELATION of the Blessed PETER the Apostle, reduced into one Volume, by his Disciple CLEMENT.* Now, whoever he were that was the Author of this Book, he foretold so clearly and expressly what concerned the State of the *Church of God*, from its Beginning, till the Times of *Antichrist*, and the End of the World, that the Completion of what is past makes the Dependence on what he says of Futurity undeniable. He foretold, among other Things, what concerned the Consummation or Consumption of the perfidious Law of the *Hagarens*, [*Mohammedanism*,] and how, upon the Coming on
of

of the Destruction of the *Pagans*, immediately, or as it were at the Door, the *Christian People* should, in the first Place, subdue a City full of Herbs, and encompassed with Water: (which is the Character of *Damiata*.) But, after this, the Author subjoins an Account of two new Kings; the one of which is to come from the *Western Parts*, and the other from the *Eastern*, to meet the forementioned [*Turkish*] King, unto the Holy City; and that by the Hands of the foresaid Kings the Lord would exterminate the abominable Law of impious Men, by the Slaughter of many of them; and the Conversion of others to the Faith of Christ: that so the Fulness of the Gentiles might come in, and all Israel might be saved. And after this comes the *Son of Perdition*, and then the *Judgment*, and the *End* [of the World]. [How exactly this agrees with *Dan. xi. 44, 45*, already set down, and *Apoc. xi. 13, 14, 15*, and *Clement* in his Constitutions vii. 32, abating the Relator's Misapplication to *Damiata*, and to his own Times, is left to the Consideration of the Inquisitive.]

I must also here add a few other eminent Prophetick Observations of my own, which I communicated to the *Publick* more Ways than one, about the End of *May 1742*, and have been ever since remarkably fulfilled:

SINCE the Affairs of *Europe* and *Asia*, and even of *America* are now under such a prodigious Disorder, and, indeed, by a Divine Infatuation of many Princes and their Ministers, in a most amazing State of Confusion, it may not be improper to consult the Sacred Writings, and see what Predictions they contain relating to them; since there are several of them exceeding plain, and directly belong to the present Age: Particularly, to observe what evident Encouragement they afford those who are struggling for Liberty against the *French* and *Spaniards*, that they will be successful.

About

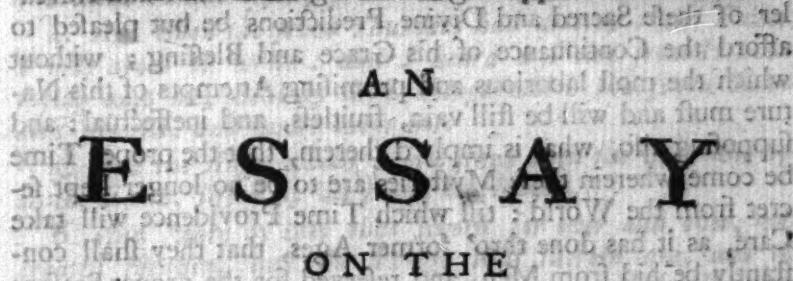
About the Year 1700, *Lewis* the XIVth. threatned all Europe with a Fifth or French Monarchy, and terrified the wisest Men with a Dread of so fatal an Event : at which Time Mr. *Whiston*, one well acquainted with good Bishop *Patrick*, well remembers a Discourse he had with him upon the Subject of such a Monarchy, which the Bishop was greatly afraid of : wherein he put his Lordship in Mind, that such a Monarchy could not possibly prevail ; since the Prophecies are most clear, that after the Fourth or Roman Monarchy the Kingdom of Christ was to succeed immediately. Upon this the Bishop reply'd, *Then we need not to be afraid of the French King.* To which Mr. *Whiston* made this Rejoinder, that *He was not afraid of him ;* which has been of late his sure Affirmation almost all the while others have been so terrified, for Fear of a like French Monarchy under *Lewis* XV. and his Cardinal.

As for the State of the *Turks* in *Asia* and *Europe*, they have so evidently been many Years troubled by Tidings out of the East, from the *Persians* ; and out of the North, from the *Muscovites* ; and have so evidently gone forth with great Fury to destroy and utterly make away many, at the Siege and taking of *Belgrade* ; that they have great Reason to fear *Kouli Chan*, now *Shah Nadir*, their implacable Enemy, still at War with them, should, in no long Time, overthrow their Empire, and that in *Judea* also ; as it follows in the Prophecy ; and so make Way for the First Resurrection, or Restoration of the Jews, which comes on no long Time after ; *Dan.* xi. at the End, and xii. at the Beginning ; which Overthrow will be nearly connected with the Ascension of the Witnesses, the *Vandois*. The intire End of the Second or Turkish Woe being nearly contemporary with that Ascension. *Apoc.* xi. 12, 13, 14.

As for the present War between the House of *Austria*, or Queen of *Hungary*, with her Allies; and *Spain* with her Allies; another Prophecy is very plain: That, as of the three last Heads of the *Roman Eagle*, *France*, the strongest of them in the Middle, has already *died with Pain on his Bed*, in the Person of *Lewis the XIVth*, *A. D. 1715*, and its Efforts will come to nothing: So will the House of *Austria* ere long conquer the *Spaniards with the Sword*; till after some small Course of Years it will also be *destroyed with the Sword* it self; and all before the Restoration of the *Jews*. 4 *Ed. xi. 1, 4, 9, 23, 24, 30*—35. xii. 22 to 30. See all this last foretold 16 Years ago, in *Authentick Records*, Part. I. pag. 81.

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PART III.

O R.

A short View of the PROPHECIES

Contained in the

OPEN CODICIL.

HAVING thus dispatch'd the former Part of my Exposition, viz. of the Prophecies contain'd in the *Sealed Book*, which were more obscure and difficult; I am now come to those in the *Open Codicil*: which being, according to the Importance of that Name, much more plain and explicit than the former, our Task in this Part will be proportionably easier and lighter. If therefore

we have any Reason to hope that we have had some Success in the Unfolding the hidden Mysteries of that more close and *concealed* System of Visions, we have less Reason to fear a Disappointment in our Attempt to explain this *Open* Collection before us: Supposing that the great Author and Revealer of these Sacred and Divine Predictions be but pleased to afford the Continuance of his Grace and Blessing; without which the most laborious and promising Attempts of this Nature must and will be still vain, fruitless, and ineffectual: and supposing also, what is imply'd therein, that the proper Time be come wherein these Mysteries are to be no longer kept secret from the World: till which Time Providence will take Care, as it has done thro' former Ages, that they shall constantly be hid from Men, and reserved for the proper Seasons of their Discovery. For certainly the Unfolding these Secrets of Providence to any Age, as well as their Original Revealing to St. John, is one of those Things which the *Father* has put in his own Power; and which, for wise Reasons, he conceals from some, and discovers to other Ages by unseen Methods of his Providence. But to proceed to our Business:

THE
P R E F A C E
TO THE
O P E N C O D I C I L.

Apoc. Cap. x.
1 — 11.

AND I saw another mighty Angel come down from Heaven, clothed with a Cloud, and a Rainbow was upon his Head, and his Face was as it were the Sun, and his Feet as Pillars of Fire.

2. And

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2. *And he had in his Hand a little Book open : and he set his right Foot upon the Sea, and his left Foot on the Earth,*

3. *And cryed with a loud Voice, as when a Lion roreth : and when he had cryed, seven Thunders uttered their Voices.*

4. *And when the seven Thunders had uttered their Voices, I was about to write : and I heard a Voice from Heaven, saying unto me, Seal up those Things which the seven Thunders uttered, and write them not.*

5. *And the Angel which I saw stand upon the Sea, and upon the Earth, lifted up his Hand to Heaven,*

6. *And swore by him that liveth for ever and ever, who created Heaven, and the Things that therein are, and the Earth, and the Things that therein are, and the Sea and the Things which are therein, that there should be Time no longer.*

7. *But in the Days of the Voice of the seventh Angel, when he shall begin to sound, the Mystery of God should be finished, as he hath declared to his Servants the Prophets.*

8. *And the Voice which I heard from Heaven, spake unto me again, and said, Go, and take the little Book which is open in the Hand of the Angel which standeth upon the Sea, and upon the Earth.*

9. *And I went unto the Angel, and said unto him, Give me the little Book. And he said unto me, Take it, and eat it up : and it shall make thy Belly bitter, but it shall be in thy Mouth sweet as Honey.*

10. *And I took the little Book out of the Angel's Hand, and ate it up ; and it was in my Mouth sweet as Honey : and as soon as I had eaten it, my Belly was bitter.*

11. *And he said unto me, Thou must prophecy again before many People, and Nations, and Tongues, and Kings.*

In this Preface to the Second great System of the Apocalyptic Visions, the Angel of the Covenant, Christ our Lord, the same that open'd the Sealed Book, comes again in a glorious

rious Appearance to introduce this *Open Codicil* also. And he sets his right Foot on the Sea, and his left Foot on the Earth, in Token of his being the rightful Owner, and Possessor, and Lord of all the World. He has in his Hand a little Book open, or small *Codicil*, containing several new Prophecies relating to the Future State of his Church, to be annex'd to the larger Series of the *Sealed Book*: and being so far from the Obscurity and Abstruseness of the former, that they are all plain and explicit; and the *Codicil* it self open for all Readers. He begins his Errand with crying with a loud Voice, as when a Lion roareth, perhaps to procure Silence and Attention to the Message he was to deliver, or perhaps uses that solemn Oath which is mention'd presently: and as soon as he had thus cry'd, he is interrupted, or succeeded by seven *Thunders* uttering their Voices. But those seven *Thunders* being forbidden to be written, are quickly over, and so make no great Interruption. This great Angel therefore, having procured an awful Attention to his Message, swears most solemnly by the *Eternal God, the Creator of Heaven and Earth, and the Sea, and of all Things that are in them*, That, altho' he now comes to introduce a new System of Visions of another Nature from those in the *Sealed Book*; and that in the Interval between the sixth and seventh Trumpet, before all the Seals are fully over: (*viz.* because these new Visions are, in the main, to be over and concluded, before that seventh Trumpet begins:) yet that he does not thereby intend to alter, or suspend the Accomplishment of the full Series of the former Prophecy; but that still God is resolv'd to observe punctually the great Aim and Tenor of that *Sealed Book*; and to begin his Son's Kingdom on the Dissolution of the Tyrannical Power of the Four Monarchies, precisely at the first Sound of the seventh Trumpet, or rather somewhat before it begins to sound; as being the Conclusion of that great Period, which he had so long ago fix'd for those Idolatrous Empires by his Servants the Old Prophets of the *Jews*; and which he would inviolably observe accordingly. Now by this solemn

Dan. xii. 7. Oath of our Saviour, (exactly parallel to one in *Daniel*, and about

about the very same Events;) who alone has the Privilege from God of revealing all these Mysteries, in what Manner, and by what Method he pleases, Care is taken that the present Omission of the Sounding of the seventh Trumpet, now immediately after the sixth, as the natural Order of these Visions seem'd to require, might not be thought an Indication of an Interruption or Delay about it; but that when it comes afterward to sound in the *Open Codicil*, and when its particular Vials come on after the *Open Codicil* is over, every one may still own it as a Part of the *Sealed Book* going on in Order, and without Interruption as to its Events, altho', for a great Reason already consider'd, the Account of it be thus broken off, and delay'd in the *Revelation*. This remarkable *Preface* being thus over, the Angel gives this *little Open Book* to St. *John*: and, in Imitation of a like Action in *Ezekiel*, he commands him to *eat the Book*; and, as there, tells him before-hand, that this *Codicil*, how small soever it was, would be *sweet* indeed in his *Mouth*, but sufficiently *bitter* upon his *Stomach* afterward; either as containing only a *short* State of Purity and Holiness in the Church at first, but a *long* State of Idolatry and Wickedness afterwards: or rather, according to the parallel Scheme in *Ezekiel*, because the present Knowledge of Things Future would seem at first very sweet and grateful, where yet the sad Contents themselves could not but soon spoil all that sudden Pleasure, and make the Prophet very uneasy and dissatisfied at the unwelcome Fear and Prospect of them. And, indeed, this Representation is very fitly confin'd to this *Open Codicil*, and omitted in the *Sealed Book*; because, tho' the *Sealed Book* takes in the sad Times of Antichrist as well as this *Open Codicil*, yet that also takes in and concludes with the glorious and most happy State of the Church, *after all the Miseries of Antichrist are over*: whereas this *Open Codicil* goes not so far, but concludes with the Antichristian State, without the least Intimation of the glorious Times that were to succeed; which might well make the Apostle's *Belly bitter*, by the sad Consideration of the woeful Condition of the Christian Church, during the greatest Part of

Lem. 15.

prior.

Ezek. ii. 8.

& iii. 1, 2, 3.

of the Times referred to, and described therein. When this is over, our Saviour assures St. *John*, that he having now eaten and digested this *Open Codicil*, he must, besides his former Task, enter on a *new* one; and must go and declare the Purport of this little Book, as well as the former, to the World. He must *begin again to prophecy*, and that very publickly also: because a great Part of the World was to be deeply concerned in it, as the last Words plainly imply, *Thou must prophecy again before many People, and Nations, and Tongues, and Kings.* Upon which last Words take Dr. *Allix's* judicious Observation before we go any farther: *They shew, says he, that it is not spoken of the Heathen Empire, when there were not several Kings, but of the Bestian Kings afterwards, under the Times of Antichrist.*

VISION I.

The two Courts of the Temple.

Apoc. xi. 1, 2.

AND there was given me a Reed like unto a Rod, and the Angel stood saying, Rise and measure the Temple of God, and the Altar, and them that worship therein.

2. But the Court which is without the Temple cast out, and measure it not: for it is given unto the Gentiles. And the holy City shall they tread under Foot forty and two Months.

See Lem. 13.
priu.

Ezek. Chap.
xl. to xliv.

In this *first* Vision of the *Open Codicil*, we have the future State of the Church, from St. *John's* Days distinguish'd into two Parts, answering to the two Courts of *Ezekiel's* Temple. The first State of the Church, represented by the *Inner Court*, wherein was the *Temple* or *Naos* it self; the Altar of Burnt-offerings, and the Priests, who always worshipped God there, was

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was to be so pure and regular, that it was to be measured by St. John; and distinguished from profane to sacred Uses; or look'd upon as regular, holy, and sanctified. The latter State of the Church, represented by the *Outer Court*, was not to be measured, or set apart as holy; but cast out and rejected as unholy and profane; as indeed being to be *given to the Gentiles, to tread it down* and pollute it. So that where the *Holy City*, or Nation of the *Israelites*, used alone to appear, to worship before God, now the polluted *Gentiles* were to inhabit, and trample it under their Feet: and that for 42 Prophetick Months, or 1260 Days together. *i. e.* The Church of Christ should continue comparatively pure and innocent, and holy, and free from Idolatry and Persecution, till *A. D.* 476; and, after that, Antichristian Idolatry, and Persecution, and Impurity should infect it, and prevail over it, for 1260 Years together; or till *A. D.* 1736; one grand Period of these Visions contained in this *Open Codicil*, and the Time somewhat preceding the Commencing of Christ's glorious Kingdom. And if we look into the Annals of the Church, we shall find the Event has hitherto answered: and therefore we have no Reason to fear, but what is yet future will as certainly be *fulfilled in its Season* also hereafter. For, as to the *most primitive Ages* of the Gospel, and the extraordinary Purity, Holiness, and undefiled Religion which then obtain'd, both as to the Faith, and Practice, and Discipline of the Church, it is too well known to need any Proof here: and those who are not willing to be at the Trouble of a Perusal of the rest of the ancient Writers of those Times themselves, may find a full and most excellent Account of it in the *Apostolical Constitutions*; a Book well worthy the Perusal of all, not only to satisfy them of the Truth of the present Assertion, but also to inspire them with Zeal and Diligence, in all such Means, as are any way fit to restore and re-establish that ancient Degree of *Primitive Christianity* amongst us again. Which as it is the Duty of all good Men, in all Ages, so should it at this Time be more especially attempted, in order to comply with the Divine Providence and Promises,

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which

which now seem to point at a sudden Exaltation of Christ's Kingdom; or, in St. Peter's Phrase, as *looking for and hastening the Coming of the Day of God's Appearance*, to the erecting a more glorious Church upon Earth: which 'tis the main Drift and Scope of the Prophecies, to assure us of.

2 Pet. iii. 14.

Corollary, 1. *The Divinity of our Blessed Saviour; the Government of the Church by Bishops; the Baptism of catechized Infants; the Strictness of Church-Discipline; and such other Doctrines and Practices as manifestly and generally obtained during the pure State of the Church at first, cannot possibly be supposed Antichristian; but are to be esteemed either*
 Jud. ver. 3. *Branches of, or at least not disagreeable to that Faith which was once delivered to the Saints, or to the pure and undefiled Religion of Christ Jesus.*

Corollary, 2. *Any Plea from Antiquity, which yet reaches not earlier than the Beginning of the corrupt and Antichristian Times, is of no Value in the Disputes about Religion; but rather a Sign and Argument, that those Doctrines and Practices, which can be traced no higher, are Antichristian and false; or at least such as made Way, by Degrees, for what was most certainly of that Character.*

VISION II.

The two Witnesses in Sackcloth.

Apoc. xj. 3.

AND I will give Power unto my two Witnesses, and they shall prophecy a Thousand Two Hundred and Threescore Days, clothed in Sackcloth.

4. *These are the two Olive Trees, and the two Candlesticks standing before the God of the Earth.*

5. *And*

5. *And if any Man will hurt them, Fire proceedeth out of their Mouths, and devoureth their Enemies: and if any Man will hurt them, he must in this Manner be kill'd.*

6. *These have Power to shut Heaven, that it rain not in the Days of their Prophecy; and have Power over the Waters, to turn them to Blood; and to smite the Earth with all Plagues, as oft as they will.*

7. *And when they are about to finish their Testimony, the Beast that ascendeth out of the bottomless Pit shall make War against them, and shall overcome them, and kill them.*

8. *And their dead Bodies shall ly in the broad and great City, which spiritually is called Sodom and Egypt; where also our [or their, or her] Lord was crucified.*

9. *And they of the People and Kindreds, and Tongues, and Nations shall see their dead Bodies three Days and an half: and shall not suffer their dead Bodies to be put in Graves.*

10. *And they that dwell upon the Earth shall rejoice over them, and make merry; and shall send Gifts one to another, because these two Prophets tormented them that dwelt on the Earth.*

11. *And after three Days and an half the Spirit of Life from God entred into them: and they stood upon their Feet: and great Fear fell upon them which saw them.*

12. *And they heard a great Voice from Heaven saying unto them, come up hither; and they ascended up to Heaven in a Cloud, and their Enemies beheld them.*

13. *And the same Hour was there a great Earthquake: and the tenth Part of the City fell. And in the Earthquake were slain Names of Men Seven Thousand. And the Remnant were affrighted, and gave Glory to the God of Heaven.*

In this second Vision of the Open Codicil, we have a plain Description of the two Ancient and Famous *Witnesses* against the Idolatry and Corruptions of *Antichrist*, the *Waldenses* and *Albigenses*; whose Churches were never wholly enslaved to the Idolatry and Tyranny of the Church of Rome: as the

Remarks on
the Ecclesiast.
History of the
Churches of
Piedmont;
and of the Al-
bigenses.

most Learned Dr. *Allix* has proved at large, in two distinct Treatises; and which are the *only* distinct and visible Churches that *never* were so enslaved, as is sufficiently known in History. And therefore these are undoubtedly the *only* Churches that can answer this Description of *prophecy in Sackcloth*, the whole 1260 Years of the Reign of the Antichristian Powers.

And, in Truth, I cannot but wonder at those Expositors who apply this Prophecy to any others; and especially at those who apply it to any or all of the *lately reformed Churches*, against such direct and express Evidence to the contrary. And 'tis certainly no Wonder if we see *Interpretations* and *Expectations*, so wholly without Foundation in the Prophecy, to have failed, and been frustrated in the Event in our Age. But to return. These *Two Witnesses* who ever opposed the Antichristian Idolatry, and Tyranny, and discover'd those Characters in the Church of Rome soonest of all others, were forc'd to do it in *Sackcloth* the entire 1260 Years of that Tyranny. And he who reads the Histories of these poor *Christians* in all the past Ages, since the Rise of the Antichristian Powers, will not need any other Comment on that Expression; Affliction, Depression, and Misery, the known Interpretations of that Phrase, having all along been their Lot till this very Day. They are also represented by the known Characters of *Moses* and *Aaron*, *Elijah* and *Elisha*, *Zorobabel* and *Jeshua*, the several Leaders of the People of *Israel*, in the *Wilderness*, and *before*, and *after* the *Babylonish Captivity*, respectively; who were still dear to God, and had great Power with him, when the rest of the People rebelled, and so were under his Displeasure. If any Man hurt them, they are to be sadly destroyed on the Prayers of these *Witnesses*; as the Fact is remarkable of the *Waldenses*, who have frequently with very few, almost beyond Belief, overcome and destroyed their numerous Enemies: And if we look into the History of the *Albigenses*, who were somewhat more exposed by their Situation, we shall find that they did no small Execution on their Enemies, till the whole *Christian World*, in a Manner, conspired together to oppress them. Tho' per-
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PART III. Revelation of Saint John.

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haps the Power ascribed to these *Two Witnesses*, in the fifth and sixth Verses, does rather refer to those *Plagues* of the Trumpets and Vials, which the Almighty, on their Prayers and Cries to Heaven, brought on that Empire which oppress'd them, and thereby still, as it were, pleaded their Cause, and avenged them on their Enemies. And this latter Exposition is the sooner to be believed and relyed on, *because* the same Word *μαρτυρῶ* is here used, which is elsewhere meant both of the Trumpets, and of the Vials; and which in this Book, when taken absolutely, seems always to be confined to those two Systems of Judgments, the Trumpets, and the Vials; ^{Apoc. ix. 20. & xv. 1.} and *because* the Introduction to the Trumpets does plainly represent those Judgments as the Effects of the *Prayers of the Saints*, who were oppress'd by *Antichrist*; of which certainly ^{Apoc. viii. 1. &c.} these *Witnesses* were the most remarkable. These *Two Witnesses*, towards the Conclusion of their Sackcloth Condition, are to be slain; *their dead Bodies are to ly* *ἐν τῇ πλατείᾳ πόλει τῇ μεγάλῃ* in that *broad and great City*; for so the Words are best rendred; as I cannot but agree with my learned Friend, now deceas'd Mr. *Peirce* of *Excester*, whose Interpretation it is, ^{See Nehemiah vij. 4 Septuag. and for the Phrase John vij. 37.} *which is spiritually call'd Sodom and Egypt; where also our Lord was crucified: i. e.* either within the Bounds of the ** Roman Empire*, and Jurisdiction of the *City of Rome*; within which

Limits

* Urbs illa cognomine Magna ROMA est, sic dicta non tam quantitatis intuitu, quàm quod aliarum urbium Regina esset; juxta illud Angeli Cap. 17, ult. *Mulier quam vidisti est URBS illa MAGNA quæ regnum habet super reges terræ.* Quemadmodum nomine Regis Magni, (quomodo Deus appellatur, *Psal. xlviii. 3. Matth. v. 35.* quique titulus olim peculiariter Regibus Assyriorum & Persarum competebat,) innuitur Rex Regum, qui in alios Reges potestatem habet. Unde per totam Apocalypsin quocunque alias nomine Roma appelletur, five Babylonis, five Meretricis, semper hoc titulo *Magnæ* insignitur; ut *Babylon illa Magna, Meretrix illa Magna.* Adde quod in tota Apocalypsi nulli præter ipsam urbi titulus iste tribuatur, nisi demum post excidium ejus. — Atqui neque Jerusalem Joannis ævo fuit, neque ulla alia Jerusalem præter ipsam unquam futura est *Urbs Magna* seu aliarum Orbis Urbium Caput & Regina. *Med. Commentat. Apoc. p. 601, 602.*

That City which has the Epithet of Great, is ROME; which has that Character, not so much for the Quantity of Ground it takes up, as for its being the Queen of other Cities: according to that of the Angel, Chap. xvii. ver. ult.

The

See Isa. i. 9. Limits our Lord was crucified; or else in that broad and great City, which is spiritually called Sodom and Egypt; where also our [or their, or her] Lord was crucified: i. e. within the Compass of Rome: that Great City, which was the Head of this Christian Apostacy; where Peter, from whom the Roman Church derives her pretended Supremacy, was certainly crucified. For, no other City but Rome was eminently The Great City, either in it self, or as the Head of an Empire, in St. John's Days, nor has ever since been so; and therefore must be the City here referred to. And the dead Bodies of these Witnesses were not suffered to be buried, by those who loved them, and hoped for their Resurrection, for three Days and an half; at the End of which Term they stood upon their Feet, or rose again from the Dead, to the great Surprize and Terror of their Enemies. Now this was so exactly verified in the Vaudois, in our own Age, that it is but giving the Reader a brief Narrative of the Facts, and himself will with great Ease make the Application. The History in short is this: * The Duke of Savoy, the Sovereign

The Woman whom thou sawest, is the GREAT CITY which reigneth over the Kings of the Earth. In the same Manner as by the Name of the Great King, (as God is called Pl. xlvi. 3. Matth. v. 35. and which Title was of old peculiarly applied to the Assyrian and Persian Kings) is denoted King of Kings, who has Power over other Kings. Whence it is, that through the intire Apocalypse, by what Name soever Rome is on other Occasions called, whether it be Babylon, or the Harlot, she has always this eminent Epithet of The Great joined to her; as the Great Babylon, that Great Harlot. Take Notice farther, that in the intire Apocalypse this Epithet is not given to any other City, till after its Destruction. But Jerusalem neither was a Great City in the Days of St. John, nor will ever any other Jerusalem, besides that, be hereafter the Great City, or the Head and Queen of other Cities of the World.

* See Book of the Revelation paraphras'd, with Annotations, 4o. London, 1693. Monsieur Jurieu's Pastoral Letters. Account of the Vaudois, Oxford, 1688. Peter Boyer's History of the Vaudois, London, 1692. History of the Negotiation between the Duke of Savoy, and the Country of Switzerland, London, 1690. Lettres sur les Matières du Temps, Tom. 3. p. 198. History of the Persecution of the Valleys of Piedmont, 4o. Lond. 1688.

of

of these *Vaudois*, by an Edict dated *January 31, A. D. 1685* N. S. forbad the Exercise of their Religion, on Pain of Death, and therein ordered their Churches to be demolish'd, and their Ministers to be banished. The Edict for their Banishment was dated at *Turin, April 9*, enrolled the 10th, and publish'd in the *Valleys* the 11th, and an Army sent against them of *Savoy* and *French* Troops, who attacked them on the 22d of the same Month, and totally subdued them in the following Month of *May*; when many of these poor People were killed and barbarously slaughtered, great Numbers cast into Prison, and inhumanly used there; and the miserable Remainders of them were at length released out of Prison, and permitted to depart about the Beginning of *December*: so that the total Dissipation of them was not compleated till that Time, or the Beginning of *December* the same Year 1686. In the mean Time, these poor *Vaudois* were very kindly received and succoured by the *Protestant* States; particularly those of *Holland, Brandenburg, Geneva*, and *Switzerland*, and so preserved from Ruin. Towards the latter End of the Year 1689, about *three Years and an half* after the Publication of the Edict abovementioned in the *Valleys*, or the Beginning of its Execution, they passed the *Lake of Geneva* secretly, and entring *Savoy* with their Swords in their Hands, they recovered their ancient Possessions; and by the Month of *April, A. D. 1690*, established themselves in them, notwithstanding the Opposition of the Troops of *France* and *Savoy*; of whom they, who were comparatively but a few, slew great Numbers with inconsiderable Loss; 'till the Duke himself, who had now left the *French* Interest, by his League, and an Edict sign'd *June 4, 1690*, just $3\frac{1}{2}$ Years after their total Dissipation, recalled the rest of them, and re-established them; with Liberty to the *French Refugees* themselves, to return with them also. So that on the whole these *Vaudois*, when they were about to finish their Testimony, or near the Conclusion of their 1260 Years Prophecy in Sackcloth, have been slain; i. e. in Prophetick Stile, imprison'd, murder'd, expelled and banish'd: they were not suffer'd to be utterly ruin'd, or put into Graves by the *Protestant* States, who
sup-

supported and assisted them. They have continued in that State of Expulsion Three Years and an half, exactly according to this Prophecy; and that (in the publick View of the *Papists*) to their great Joy. And after those Three Years and an half were over, the Spirit of Life from God has enter'd into them, and they have risen again from the Dead, and stood upon their Feet, i. e. recover'd their Old Habitations, and obtained the Pardon and Protection of their Prince; and so terribly defeated their numerous Enemies, that Fear and Terror could not but fall upon them thereupon; exactly also as this Prophecy foretold of them. And this Event is the more to be observed, because it takes in the Resurrection of both the *Witnesses*, the *Waldenses*, and *Albigenses*, which have been a * united People, and dwelt together in these Valleys of *Piedmont*

* *Contra Valdenses cum exquisita supplicia parum proficerent, & remedio, quod intempestive adhibitum fuerat, malum exacerbaretur, numerusque eorum indies cresceret, iussi tandem exercitus conscripti sunt; nec minoris molis bellum, quam quod antea nostri adversus Saracenos gesserant, contra eosdem decretum est; cujus is exitus fuit ut potius caesi, fugati, bonis ac dignitatibus ubique spoliati, atque huc illuc dissipati sint, quam erroris convicti respuerint. Itaque qui armis se initio tutati fuerant, postremo armis victi, In Provinciam apud nos, & Gallicae diocesis Alpes vicinas confugerunt, latebrasque vitæ ac doctrinae suæ in locis reppererunt. Pars in Calabriam concessit, in eaque diu, atque adeo usque ad Pii IV. pontificatum se continuit: Pars in Germaniam transiit, atque apud Bohemos, in Polonia & Livonia, larem fixit: alii ad Occidentem versi in Britannia perflugium habuerunt. Thuan. Praefat. Histor. sui temporis.*

When barbarous Punishments had small Effect upon the Vaudois, and the Mischief grew greater by that Remedy which had been unseasonably made Use of, and their Number increased daily; at length compleat Armies were levied, and a War was resolved upon against them, of no less Consequence than what our Men had waged against the Saracens before. The Consequence of it was this: that they were rather beaten, and driven out of the Field, despoiled of their Goods and Dignities, and dispersed into all Countries, than brought to Repentance, and convinced of their Error. These therefore, who at first had defended themselves by their Arms, were at last conquered by Arms, and fled into our Country, called Province, and those neighbouring Parts of the Alps which belonged to France; and in those Places found Opportunity for concealing themselves and their Doctrine. Part of them retired into Calabria, and there preserved themselves a great while, even till the Pontificate of Pius IV. Part of them went over into Germany, and fixed their Habitation among the Bohemians, in Poland,

mont ever since the Conclusion of the *Crusades* against the latter of them in the thirteenth Century; and because it was from this Prophecy expressly foretold before it happen'd, by the most learned the Lord Bishop of *Worcester*, as is well known to my self, to many others still alive, and exactly come to pass accordingly; particularly to the present Right Reverend the Lord Bishop of *Durham*, formerly his Lordship's Chaplain. The particular History of which Prediction and Accomplishment I desired long ago of his Lordship under his own Hand, after he had given me the Account by Word of Mouth, that it might have stood in this Place; but I could not obtain that Favour: For Want of which, give me Leave to set it down as near as my own Memory (together with some other Informations received since,) will enable me to do it; but briefly. 'About the Month of 'April, A. D. 1690, came a *Refugee* Minister of the *Vaudois*, whose Name was *Jordan*, to Bishop *Lloyd*, when he 'was Lord *Almoner*, to desire his Charity: The Bishop asked 'him, what he did in *England*? and why he did not go back 'to his own Country? His Reply was, that his Lordship 'could not but know that they were a banish'd People; their 'Churches demolish'd, and their Religion not tolerated in 'Piedmont. My Lord answered, that he knew all that well 'enough; but that still he took him and his Brethren, the 'Vaudois, to be the Remains of the *Two Old Witnesses* against 'Antichristianism and Popery; the *Waldenses* and *Albigenses*, 'in the xth Chapter of the *Apocalypse*, who, in the Prophe- 'tick Language, had been slain A. D. 1686, and that they 'were to rise again, or stand upon their Feet; and this ex- 'actly after three Years and an half. Which Interval was 'now so near expiring, that by the Time he could well get 'home, the *Vaudois* would certainly be restored. This In-

land, and Livonia. Others of them went West-ward, and had a Place of Re-
fuge in Britain. Thuanus, in the Preface to the History of his own Time.

The Inhabitants of the Valleys being a good Part of them Frenchmen, which
came thither about 500 Years ago, &c. Sir Samuel Morland's History of the
Church of Piedmont. pag. 289.

H h

terpretation

See pag. 239.
prior.

terpretation of St. *John's* so affected Mr. *Jordan*, the *Re-*
fugee Minister, that he declared himself ready to return
home; as he greatly desired to do, if he had but Money to
carry him through his Journey. Whereupon Queen *Mary*
gave 10 *l.* Archbishop *Tillotson* 5 *l.* and Bishop *Lloyd* him-
self 5 *l.*; in all 20 *l.*; and Mr. *Jordan* went back. But
long before he was gotten home, and when he was only
gone as far as *Cologne*, or thereabouts, he heard the most
agreeable News of the Restoration of his Brethren; in exact
Agreement with the Bishop's Interpretation of St. *John's*
Prophecy. Nor did Mr. *Jordan* fail, upon his Return
home, to make this Matter known to the rest of the *Vau-*
dois; nor to write Accounts of all that happen'd there to the
Bishop: which Letters are, I suppose, still preserved among
other the Bishop's Papers and Correspondencies, by his now
worthy Grandson, Mr. *Lloyd*; which Letters also informed
him, how Captain *Arnold*, an eminent Person among them,
preached about this wonderful Prediction in the *Valleys*; and
this, no Doubt, to the great Joy, Satisfaction, and Encou-
ragement of himself and his Brethren, in the State they were
then in; and to the Confirmation of their Hopes, that they
should not only stand upon their Feet, as they then did, but
at length ascend up to Heaven in a Cloud also; as they have
just Reason to expect they shall do very soon. *Amen, Amen.*
And thus far of this Prophecy, seems to me to have been al-
ready fulfilled, and that very remarkably. But the rest being,
I think, yet future, I shall not attempt any particular Inter-
pretation of it: Only so far, that the 1260 Years of the *Pro-*
phesying of these *Two Witnesses in Sackcloth*, seems to me to
end about the Ending of the 1260 Years of the overbearing
Idolatry and Persecution of the Ten Kingdoms of the *Roman*
Empire, or not very long after *A.D. 1736.*

VISION

VISION III.

The Woman with Child.

AND there appeared a great Wonder in Heaven, a Woman clothed with the Sun, and the Moon under her Feet, and upon her Head a Crown of twelve Stars. Apoc. xii. 1. &c.

2. And she being with Child, cried, travailing in Birth, and pained to be delivered.

3. And there appeared another Wonder in Heaven, and behold a great red Dragon, having seven Heads and ten Horns, and seven Crowns upon his Heads.

4. And his Tail drew the third Part of the Stars of Heaven, and did cast them to the Earth: and the Dragon stood before the Woman which was ready to be delivered, for to devour her Child as soon as it was born.

5. And she brought forth a Man-Child, who was to rule all Nations with a Rod of Iron: and her Child was caught up unto God, and to his Throne.

6. And the Woman fled into the Wilderness: where she had a Place prepared of God, that they should feed her there a thousand two hundred and threescore Days.

7. And there was War in Heaven, Michael and his Angels fought against the Dragon; and the Dragon fought and his Angels.

8. And prevailed not, neither was their Place found any more in Heaven.

9. And the great Dragon was cast out, that old Serpent, called the Devil and Satan, which deceiveth the whole World: he was cast out into the Earth, and his Angels were cast out with him.

10. And I heard a loud Voice, saying in Heaven, Now is come Salvation, and Strength, and the Kingdom of our God, and the Power of his Christ: for the Accuser of our Brethren is cast down, which accused them before our God Day and Night.

11. And they overcame him by the Blood of the Lamb, and by the Word of their Testimony, and they loved not their Lives unto the Death.

12. Therefore rejoice ye Heavens, and ye that dwell in them. Woe to the Inhabiters of the Earth, and of the Sea: for the Devil is come down unto you, having great Wrath, because he knoweth that he hath but a short Time.

13. And when the Dragon saw that he was cast out unto the Earth, he persecuted the Woman which brought forth the Man-Child.

14. And to the Woman were given two Wings of a great Eagle, that she might fly into the Wilderness, into her Place; where she is nourished for a Time, and Times, and half a Time, from the Face of the Serpent.

15. And the Serpent cast out of his Mouth Water, as a Flood, after the Woman, that he might cause her to be carried away of the Flood.

16. And the Earth helped the Woman, and the Earth opened her Mouth, and swallowed up the Flood, which the Dragon cast out of his Mouth.

17. And the Dragon was wroth with the Woman, and went to make War with the Remnant of her Seed, which keep the Commandments of God, and have the Testimony of Jesus Christ.

See Mr. Garret's Discourse concerning Antichrist, pag. 166, &c.

In this third Vision, by Allusion to the Egyptian Bondage, their Murdering all the Israelites Male-Children, the Deliverance, and Exaltation of Moses, the Passage or Flight into the Wilderness, and the like Circumstances of the old Church of the Jews in those Times, we have a lively Representation of the Christian Church in her native Splendor, first struggling and

and labouring, as through the lesser Uneasiness of Conception and Gestation; and at last, through the much greater Pains and Agonies of Travail, to advance *Christianity* to the Throne of the *Empire*: i. e. Endeavouring first through the lesser Difficulties, and smaller Persecutions of the former Emperors; and then through the greater Violences and heavier Persecution of *Dioclesian* and his Partners, to settle *Constantine*, a *Christian*, on the Throne of the *Empire*; and this by a continual Warfare against the * great red Dragon, who is stil'd the old *Serpent*, and the *Devil*, and *Satan*, which deceiveth the whole *World*; and who was the main Supporter and Upholder of that *Pagan* Empire in its ancient Idolatry and Persecution: and under the Conduct of *Michael* the Archangel, who zealously assisted the Endeavours of the *Church* with his Heavenly Troops, and at last prevailed so far, that the Woman was not only safely delivered of a *Christian* Emperor, but he was also caught up to God, and to his Throne; and so fully settled, established, and secured therein. After this Delivery of the Woman, and the immediate Exaltation of her Son to the Throne of the *Empire*, she is to be supposed in Quiet and Privacy for some Time; after which she is forced to fly into the *Wilderness*. But to prevent her Arrival there, the Dragon casts a Flood out of his Mouth, to carry her away. But she is assisted in her Flight by two Wings of a great Eagle; and so arrives safely in the *Wilderness*; where she is secured and nourished, tho' in a State of Secrecy and Affliction, for a Time, Times, and an half, or

* It is certain, that at this Appearance of Christianity upon the Imperial Throne, this Prophecy was apprehended to be so plainly fulfilled, that *Constantine's* Effigies was set up in the Publick, over his Palace Gate, trampling up on a wounded Dragon: which, says *Eusebius*, was done to signify His Conquests of those Tyrants, that oppressed and persecuted the Church, at the Instigation of the Devil; in Allusion to the Books of the Prophets, where the Devil, thus raging against the Church, is called a Dragon. And *Constantine* himself, in his Epistle to *Eusebius*, for Repairing of the Churches, calls his Conquest of *Licinius*, who was the last of the Persecuting Heathen Emperors, The Foiling of the Dragon, and the Restoring Christian Liberty to all Men. *Dr. Cressener's Demonstrat.* p. 295.

1260 Days, from the Face of the Serpent, who is still watching to destroy her. And when he finds that to be impracticable, he goes and persecutes the *Remnant of her Seed*, born in the Wilderness; who testify against the Idolatry and Wickedness of the Times in which they live. Now all this Allegory is an admirable Description of the Threefold State of the *Christian Church* till the End of the Reign of *Antichrist*. First, from the Commencing of *Christ's Kingdom*, on his Resurrection and Ascension, during the ten primitive Persecutions, till the Emperor *Constantine* became a Christian; which was just the same Number of Years, as there are Days from the Conception to the Birth in Women with Child, viz. 280, from A. D. 33. till A. D. 313. Secondly, From the first *Christian Emperor*, till the Beginning of the Reign of *Antichrist*, during the Continuance of the two *Christian Branches* of the Empire, the *Eastern* and *Western*, the *Two Wings of a great Eagle*, who supported and preserved the Church, and prevented its being overrun and destroyed by Idolatry or Persecution; or its being swallowed up, as by a Flood, with the terrible Inundations of the Barbarous Heathen Nations: which Interval, as a learned Friend, Mr. *Peirce* of *Excester*, hinted to me, and which I since find particularly insisted on by Mr. *Garret*, in his *Discourse concerning Antichrist*, seems also to be here determined; viz. during the Continuance of both the *Wings of the great Eagle*, or of both the *Eastern* and *Western Empires*, i. e. for 163 Years. For, as Mr. *Garret*, and my foremention'd Friend well argue, since the Woman was to be assisted in her Flight into the Wilderness with two *Wings of the great Eagle*, or with both the *Eastern* and *Western Empires* conjointly, that Flight must correspond to all that Time, and to that Time only while there were two *Wings*, or while both the Branches of the Empire continued in being together; i. e. till the Dissolution of the *Western Empire*, A. D. 476, when the Remains of that Empire, and its very Name also, ceased in *Augustulus*; of which already pag. 188 before. Thirdly, From the Beginning of the Reign of *Antichrist* till its Conclusion for 1260 Years, when the Church should

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should be in a State of Obscurity and Affliction, and her genuine Offspring *who keep the Commandments of God, and have the Testimony of Jesus Christ*, are to be continually persecuted by the Dragon, for their Refusal to comply with the Idolatry and Wickedness of those Times. Now all this so naturally agrees with the Histories of the past Times of the Church, that nothing can do more so; insomuch, that we have seen the Duration of each State or Period is herein exhibited to us, either by a plain Type, as in the first Interval; or by a plain Allusion to History, as in the second Interval; or by express Numbers, as in the third. For as the Time of Gestation from the Conception to the Birth in Women with Child, is known to be 40 Weeks, or 280 Days; so it is as well known, *Vid. Hippocr. Περὶ Σαρκῶν.* that from the first Rise of our Saviour's Kingdom, at his Resurrection and Ascension, *A. D. 33*, till the famous Proclamation and Edict for the Universal Liberty and Advancement of Christianity, by * *Constantinus* and *Licinius A. D. 313*, which put an End to the Pangs of Birth in the heaviest Persecution that ever was then known, was exactly 280 Years also. But notwithstanding this glorious Success, which is here celebrated with a Hymn of Praise, for its Greatness, and the glorious Delivery thereby afforded to the poor persecuted

* *Licinius verò, accepta exercitus parte ac distributa, trajecit Exercitum in Bithyniam, paucis post pugnam diebus; & Nicomediam ingressus, gratiam Deo, cujus auxilio vicerat, retulit; ac die Iduum Juniarum Constantino atque ipso ter consulibus (A. D. 313.) de restituenda Ecclesia hujusmodi literas ad Præsidem datas proponi jussit, &c.*—His literis propositis, etiam verbo hortatus est ut Conventicula in statum pristinum redderentur. Sic ab everfa Ecclesia usque ad restitutam fuerunt anni decem, menses plus minus quatuor. *Lactant. De Mort. Persecut. p. 86, — 90.*

Licinius received a Part of the Army, and distributed it, and made them pass over into Bithynia, after a few Days since the Fight. And when he came into Nicomedia, he gave Thanks to God, by whose Assistance he had gotten the Victory. And on the Ides of June, when he and Constantine had been Consuls the third Time, (A. D. 313.) he ordered such Letters to the President to be openly published, &c.—*When these Letters were published, he also exhorted the Christians, by Word of Mouth, to restore their publick Assemblies. So that from the Everfion of the Church, to its Restitution, were 10 Years, and about 4 Months.*

Christians,

Christians, who loved not their Lives to the Death; yet is the Dragon (who was so lately cast down out of Heaven, when *Paganism* lost the Throne of the Empire) so active and successful, as to play a sad After-game, and to distress the Church sufficiently still; and to make her think of retiring into a Wilderness; in which Flight the Dragon casts a Flood out of his Mouth, to carry her away; tho', thro' the Assistance of the *Earth*, which swallowed up the Flood, and of the two Wings of the great Eagle, she escapes safely into the Wilderness. All which Things almost explain themselves, signifying the Hardships the *Christians* endured even after *Constantine* came to the Throne, by the Oppositions and Persecutions of *Licinius*, *Julian* the Apostate, and others; and by the great Inundations of the Barbarous and Heathen Nations, which in a little Time overran and shared the Empire among them. Which must inevitably have swallowed up the Church, had not the *Eastern* and *Western Eagles*, or Emperors, at first protected her; and afterwards the Barbarous Nations joined with the old Inhabitants of the *Roman Empire*, and at last embraced *Christianity* also. However, the Dragon so far prevails, that the Woman is forc'd into a solitary and afflicted Condition; but she is nourish'd in the Wilderness for all the Term of the Tyranny and Persecution of the *Antichristian Powers*: i. e. So imperfectly did these Barbarous Nations receive and understand the *Christian Religion*, and so soon did they submit to a new Kind of *Antichristian Idolatry* and Persecution, that the purest Part of the *Christian Church* began to be desolate and distressed; and was forced into a Persecuted, and Sackcloth, and Wilderness Condition, during all the long Time of those *Antichristian Corruptions*, for 1260 Years together.

Corollary 1. The Times of the *Antichristian Powers* which are contemporary with the Stay of the Woman in the Wilderness, ought not to be dated till some considerable Time after the Empire's becoming Christian. For, as in the Type, a Woman is not to be suppos'd capable of flying into a Wilderness till long after

after her Delivery; and after that the Flight it self, by the Description of it here, appears to take up a considerable Time also: So in the Things thereby represented, it must be allowed that there was to be a considerable Interval between the Conversion of Constantine, and the Rise of the Antichristian Powers; tho' its Duration is not exactly to be gathered from that Type.

Corollary 2. But if we take the Period of the Western Empire, or the Plucking of one of the Wings of this great Eagle, to be the Date of the Woman's Arrival in the Wilderness, which is the same Epocha with the Rise of the Antichristian Powers, we have hence another Way of fixing it distinct from that under the first Vision of the two Courts, but exactly agreeing thereto. For, as that Method stated it at A. D. 476, so will this also; it being the utter Extinction of the Empire, and its very Name, in Augustulus: So that the Epocha of this Victory must be fixed A. D. 476, and so its Conclusion A. D. 1736; which indeed seems to me the very latest Time, when we can suppose the End of the prevailing Tyranny of Antichrist, just before the Time when the Commencement of our Saviour's Glorious Kingdom is to be expected.

VISION IV.

The Beast with seven Heads and ten Horns.

AND I stood upon the Sand of the Sea, and saw a *Apoc. xiiij. 1.*
Beast rise up out of the Sea, having seven Heads and ten Horns; and upon his Horns ten Crowns; and upon his Heads the Name of Blasphemy.

2. And the Beast which I saw was like unto a Leopard; and his Feet were as the Feet of a Bear; and his Mouth as the Mouth of a Lion: and the Dragon gave him his Power, and his Throne, and great Authority.

3. And I saw one of his Heads as it were wounded to Death; and his deadly Wound was healed: and all the World wondred after the Beast.

4. And they worshipped the Dragon which gave Power unto the Beast: and they worshipped the Beast, saying, Who is like unto the Beast? who is able to make War with him?

5. And there was given unto him a Mouth speaking great Things, and Blasphemies: and Power was given unto him to make War forty and two Months.

6. And he opened his Mouth in Blasphemy against God; to blaspheme his Name, and his Tabernacle, and them that dwell in Heaven.

7. And it was given unto him to make War with the Saints, and overcome them: and Power was given him over all Kindreds, and Tongues, and Nations.

8. And all that dwell upon the Earth shall worship him; whose Names are not written in the slain Lamb's Book of Life from the Foundation of the World.

9. If any Man have an Ear, let him hear.

10. He that leadeth into Captivity, shall go into Captivity: he that killeth with the Sword, must be killed with the Sword. Here is the Patience and Faith of the Saints.

In this fourth Vision of the Open Codicil, we have a dreadful and terrible Beast, raised up by the Dragon upon the Woman's Arrival in the Wilderness. i. e. An Empire advanced into great Power, in order to distress the Church, and to raise Persecutions against the pure and undefiled Members of it; according to the Design of the Dragon in the Words immediately foregoing; when he was wrath with the Woman, and went to make War with the Remnant of her Seed, which keep the Commandments of God, and have the Testimony of Jesus Christ. The Beast has seven Heads: 'Tis an Empire founded on and belonging to the seven-Hill'd City of Rome, and to be govern'd by seven several Sorts or Forms of supreme Governors. The Beast has also in the State now described,

Apoc. xii. 17,
18.

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scrib'd, as he had once before, *ten Horns*, i. e. *ten* supream Governors. In this State, which was not in the former, these *ten Horns* have *ten Crowns* upon them; i. e. they denote so many Kings, or Crowned Heads, over so many distinct Provinces or Kingdoms, within the Compass of the same *Roman Empire*. He has upon all his seven Heads *Names of Blasphemy*; i. e. All the *seven Kings*, or Forms of Government, under which the Empire had been, and was to be, were Idolatrous. This Beast is made up of the three former Beasts in *Daniel*; the Leopard, the Bear, and Lion. i. e. This *Roman Empire* resembled, and had conquer'd, and contain'd in it self the *Grecian*, *Medo-Persian*, and *Babylonian* Monarchies, represented by those Beasts. This Beast receives his Power, and his Throne, and great Authority from the *Dragon*; i. e. The Devil, seeing that he could no longer support gross and Pagan Idolatry in the *Roman Empire*, advances these *ten Kings* into the Throne; who, under the Christian Name, should yet really and effectually promote Idolatry still; tho' in a more covert manner, and by more cunning Pretences. This Beast had one of his Heads wounded; or, as it is in the Original, *slain to Death*: i. e. The former Head of the *Cæsars* or Emperors was destroyed, and the Empire utterly conquer'd by the Barbarous Nations. And yet *this mortal Wound was healed*; and the Beast it self, tho' not its Head, revived: (for we never meet with any Mention of the Revival of the *Head*, after its mortal Wound, but of the Beast's Revival only.) i. e. These Barbarous Nations did not destroy the *Romans* and their Empire, but were gradually received into Society with them, became one united People, and submitted both to the Religion, and in great Part to the **Laws of the Roman Empire*; and thereby only continued the *fourth*, and did not erect a *fifth Monarchy*. All the

Dan. vii. 4,
5, 6.

Apoc. xiii. 12.
14.

* Justinian's Books continued in Esteem and Use in the Schools and Forum for forty Years, till Phocas the Emperor despised all Law and Equity. Afterward they were in a little Use and Esteem 200 Years.—And out of his Books were the *Basilica* compos'd; which, with an Epitome of Justinian's Code, continued

the Subjects of this Empire submitted to them, or *wondred after them*, and thereby submitted to the Power of the Dragon, the great Erecter and Supporter of the *Roman* and all the other Worldly and Idolatrous Empires. This Empire under its ten Kings became very large, and proud, and blasphemous, and idolatrous; and was permitted by God to persecute his Saints, and blaspheme his Name, for 42 *Months*; i. e. 1260 Prophetick Days, or so many Years together. So that some few chosen Persons only, *whose Names were written in the Book of Life*, durst oppose them, or refuse Submission to their wicked and Idolatrous Commands. And such as those are comforted, with the Prospect of the End of their Faith and Patience, in the Destruction of their Enemies; and those Persecutors themselves are admonish'd to beware how they proceed in their Cruelties; lest at the End they be dealt with according to the *Lex Talionis*, and severely repent of such unchristian Barbarity. This seems to me the plain and obvious Paraphrase of this Prophecy; and the chief Thing that is farther necessary is, to state the exact Time of the Rise of these *ten Kings*, which is the great and principal Epocha and Characteristick, of the so famous 1260 Years of this Book. For then it is both in *Daniel* and *St. John*, as the Fathers * also generally allow'd, that the Antichristian State;

used to be the Standard of Law at Constantinople, till the End of that Empire. — By Chance the Pandects were found about A. D. 1127, since which Time Justinian's Law has revived, flourish'd, and continues to be the general Law of Christendom, one single Kingdom excepted. Howel, Part. 3. p. 203. See also Part. 3. p. 166. & 462. & 478, 479, 480. & Part. 4. p. 2, & 20. Part. 4. p. 76. & Sigon. A. D. 1007, & 1137, & 1189.

* Sed scientes firmum numerum qui à Scriptura annunciatu est, id est, sexcentorum sexaginta sex; sustineant primum quidem divisionem Regni in decem; post deinde illis regnantibus, & incipientibus corrigere sua negotia, & augere suum regnum, qui de improvise advenerit regnum sibi vindicans, & terreat prædictos, habens nomen continens prædictum numerum, hunc vere cognoscere esse. *Iren.* p. 448.

But as they know that sure Number which is declared in Scripture, that is 666, let them first wait for the Division of the Kingdom into ten; and after that,

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State, or Tyranny of the Beast with seven Heads and ten Horns, was to begin, when the *Intireness* of the *Roman Empire* was broken, and the Imperial Government ceased : or, more nicely, when the Number of the New Kingdoms, into which that Empire was to be divided, amounted to the full and compleat Number of *Ten*. Now in order to our Satisfaction, in this great Enquiry, it is first to be observ'd in general, that within a certain Period of about half a Century, this Problem is beyond Dispute, even on the most careless Examination. For it is certain, that till near the End of the fourth Century, or Beginning of the fifth, the *Roman Empire* was very entire ; not so much as one permanent Kingdom being then settled within its Jurisdiction : and its *Eastern* and *Western* Branches possessing as many or more Countries and Provinces, than ever the *Roman Empire* had before contain'd. And it is withal equally certain, that long before the
End

that, while they reign, and begin to settle their Affairs, and to augment their Kingdom, He who will come suddenly upon them, and claim the Kingdom, and terrify the forementioned Kings, having the Name that includes the foresaid Number, they may know that he is truly that Person.

Manifestius adhuc etiam de novissimo tempore, & de his qui sunt in eo decem Regibus, in quos dividetur quod nunc regnat Imperium, significavit Johannes Domini discipulus in Apocalypsi ; edisserens quæ fuerunt decem Cornua quæ à Daniele visa sunt, &c. *Iren.* p. 440. Ubi fufius de iisdem disputat *Irenæus*.

For John the Disciple of the Lord declared in his Apocalypse, still more clearly concerning the last Time, and concerning these ten Kings that are to be in that Time, among whom that Empire which now reigns shall be parted ; and describes which those Horns are which Daniel saw, &c. pag. 440. where *Irenæus* largely discourses about them.

Tantum qui nunc tenet, teneat, donec de medio fiat. Quis nisi Romanus status ? cujus abscissio in decem Reges dispersa Antichristum superduces ; & tunc revelabitur iniquus, &c. *Tertull.* de Resurrect. Carnis, Cap. 24. Vide ejusdem Apologet. cap. 32, & 39. Et ad Scapul. cap. 2. Et *Hieron.* Præfat. in lib. 8. Comment. in Ezek. *Augustin.* de Civitate Dei, lib. 20. cap. 19.

Only as to him that withholds until he be taken out of the Way, Who is he but the State of Rome ? which when it shall be parted among ten Kings, will bring in Antichrist ; and then shall be revealed that Wicked one, &c.

Exe. 21

End of the fifth Century the *Roman Empire* was wholly parcell'd out into Kingdoms, among the *Barbarians*; insomuch that the *Western Empire*, Name and Thing, was utterly extinct; and the *Eastern* had afterward enough to do to secure it self its neighbouring Provinces, with the *Exarchate* of *Ravenna* in *Italy*, as a small Remnant of that Ancient Empire, which had been so long before in that Country. So that our Problem is reduc'd to this, at what Time exactly of the fifth Century the *Roman Empire* is to be look'd upon as having lost its *Integrity* in general? or more particularly, at what

Ἐρχεται δὲ ὁ προειρημίνος Ἀντίχριστος οὗτος ἔτι παρρηθῶν οἱ καιροὶ τῆς Ῥωμαίων βασιλείας, καὶ πλεονάζει λοιπὸν τὰ τῆς τοῦ κόσμου συντελείας· δίκαια μὲν ὅμως Ῥωμαίων ἐγερσέναι βασιλεῖς, ἐν διαφόροις μὲν ἵσται τοποῖς, κατὰ δὲ τοὺς αὐτοὺς βασιλεύοντες καιρὸν· μετὰ δὲ ταῦτος ἐνδύνασθαι ὁ Ἀντίχριστος, ἐκ τῆς μαγικῆς κακότητος τῆς Ῥωμαίων ἐξουσίας ἀρπάζουσι τοὺς αὐτοὺς πρὸς αὐτοῦ βασιλευσάσης ταπεινώσει, τὸς ἐπὶ τῆς ἐκκλησίας ὑποταγέντες ἔχοντες. Cyrill. Hierosol. Catech. 15.

This forementioned Antichrist shall come when the Times of the Roman Empire are fulfilled, and the Times of the Consummation of the World draw near. For certainly ten Kings of the Romans will be raised up, tho' probably in different Places; but they will reign at the same Time. After whom the eleventh, or Antichrist, will seize upon the Roman Authority by magick Arts; and will deprefs three of those that reigned before him, and will have the other seven under him, &c.

Ζητήσαντες αὖ τις πρῶτος εἰκότως τί ποτὶ ἐστὶ τὸ κατέχει ἀποκαλοφθῆναι αὐτόν, εὐρίσκει τὸ καλόν. Οἱ μὲν τὸ πνεῦμα τῆς χάριτος φασίν, οἱ δὲ τὴν Ῥωμαίων ἀρχὴν οἷς ἔγωγε μάλιστα τίθεμαι. — Τὸτ' ἐστὶν ἡ ἀρχὴ ἡ Ῥωμαίων ἧτος ἀρ-
θῶ ἐν μέντοι τότε ἐκείνος ἔξει. &c. Chrysostom. ad 2 Thessal. ii.

Now, one may justly enquire, in the first Place, what should be the Thing that withholdeth his being revealed? i. e. what prohibits his Coming? Upon which some say, 'tis the Grace of the Spirit; but others, that it is the Roman Empire: to which last I principally give my Assent. — That is, when the Roman Empire is taken away, then shall the Person come, x. v. 2.

Eum qui tenet Romanum Imperium ostendit; nisi enim hoc destructum fuerit sublatumque de medio, juxta Prophetiam Danielis, Antichristus ante non veniet. Hieronym. Comment. in Hierem. 25. Vide etiam ad Algasiam, Quæst. 12.

By him who withholdeth, he means the Roman Empire; for, unless that be destroyed, and taken out of the Way, according to the Prophecy of Daniel, Antichrist will not come.

Time

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Time exactly did the New Kingdoms, within the Compass of that Empire, amount to the compleat Number of *Ten*? And of the first Character, or of the Period of the *Intireness* of the *Roman* Empire, almost all the Ancients as well as Moderns expound the *Τὸ κατέχον* in *St. Paul*, *that which* ^{2 Thessal. ii. 6, 7.} *with-held* or *hindred* the Appearance of the *Man of Sin*, or the Rise of *Antichrist*. And, as for the latter Character, that then precisely the *Antichristian* State was to arise, when the New Kings rais'd up in the *Roman* Empire amounted to the compleat Number of *Ten*, it is very clear in *Daniel* and *St. John*, and the great Purport of their Prophecies hereto relating; as we have frequently hinted. And if there could be any Doubt in so clear a Case, the Angel takes Care to prevent it, by expressly assuring us, that these *Ten Kings* were to receive their Kingdoms, or Power as Kings, *one Hour*, or at the very same Time with the Beast himself, whereto they belong; for tho', as *Dr. Cressener* objects, *one Hour* might signify a short Space, if it had been joined with a Verb that implied Duration; as, to exercise Power with the Beast *one Hour*, might denote exercising it a short Time with him: yet, when the Verb is receiving Power *one Hour* with the Beast, I know no other fair Construction the Words are capable of than that, *Of its Commencement; the very same Time with the Beast*; as we have expounded it. And since this Beast is a *Beast with ten Horns*, 'tis clear, by the Nature of the Thing, that he cannot be such 'till there be so many Kings risen as are thereby represented; and as clear is it, that, as soon as ever all the *ten Kings*, or *Horns*, are risen, he must be a *Beast* or *Empire* with that Number of *Horns*. Now, if we go the first Way to Work, we shall plainly find that the *Western* Empire, founded on and confined to the *Seven Hills of Rome*, ceased as to the very Shadow, and Pretence, and Name of Power, under *Momyllus Augustulus*, A. D. 476, as is owned by all Historians; and has been particularly proved under the fourth Trumpet foregoing, which relates to that Matter. And if we go the second Way, it comes to the same Time. Accordingly *Dr. Allix* pitches upon this Epoch,

Apocal. xvii.

12.
See Mr. Garret's Discourse concerning Antichrist, p. 74. &c. & Apoc. iii. 3. Demonstrat. p. 216.

244.

De Duplici
Messie Ad-
vento, p. 18.

Epocha, and sets down the several Kingdoms, to the just Number of Ten, arisen at that Time; thus,

1. *Alemanni in Rbatia & Pannonia.*
2. *Franci in Belgica.*
3. *Anglo-Saxones in Britannia.*
4. *Burgundiones in Gallia Sequanensi.*
5. *Wisigothi in Gallia Aquitania & in Hispania provincia Tarraconensi.*
6. *Suevi & Alani in Lusitania.*
7. *Vandali in Africa.*
8. *Ostrogothi in Pannonia, & postea in Italia.*
9. *Longobarbi in Pannonia.*
10. *Heruli & Turcilingi, qui Augustulum vicerunt.*

1. The *Alemans* in *Rbatia* and *Pannonia*.
2. The *Franks* in *Belgica*.
3. The *Anglo-Saxons* in *Britain*.
4. The *Burgundians* in *Gallia Sequanensis*.
5. The *Wisigoths* in *Gallia Aquitania*, and in the Province of *Tarracon* in *Spain*.
6. The *Suevi* and *Alani* in *Lusitania*.
7. The *Vandals* in *Africa*.
8. The *Ostrogoths* in *Pannonia*, and afterwards in *Italy*.
9. The *Lombards* in *Pannonia*.
10. The *Heruli* and *Turcilingi*, who conquered *Augustulus*.

These are the *Ten Kingdoms* referred to by *Daniel* and *St. John*, in *Dr. Allix's* Opinion; and that most of them are of that Number is out of Question. But then I cannot fully acquiesce in this Account: For, *first*, The Kingdom of the *Alemanni* was so small, and so near its Conclusion; and besides was chiefly out of the Bounds of the *Roman Empire*, that it cannot deserve a Place here. *Secondly*, there is but one

one Kingdom reckoned in *Britain*, whereas there were undoubtedly two, and both of them within the Bounds of the *Roman Empire*, and arisen upon its Dissolution also; as we shall see presently. *Thirdly*, we have here Mention of the *Lombards* in *Pannonia*; which is contrary to History; since they did not till long after this, *A. D.* 526, enter the Bounds of the *Roman Empire*, or *Pannonia*; much less establish a Kingdom therein. *Fourthly*, here is no Notice at all taken of the *Greek Empire*, which certainly ought to be accounted as One of the *Ten Kingdoms*; nay as the principal; and one that therefore cannot be omitted; especially on Account of its large Share in *Europe*, and particularly of the Exarchate of *Ravenna*, which it recover'd, and for about 200 Years together stood possess'd of, even in *Italy* it self. So that I cannot wholly rest satisfied with the Doctor's Account of these *Ten Kingdoms*; no more than I can with that of Mr. *Mede's*, who erroneously sets them down at 456, as all arisen at that Time. I shall therefore make myself a particular Enquiry into their Beginnings in History, which has not hitherto been sufficiently done by any; and herein, as I shall assert nothing but what shall be confirmed by authentick Historians, so I must own my self very much indebted to the learned Dr. *Howel*, who is more careful than any I have seen, in noting the exact Times of the Rise of these several Kingdoms, at the Dissolution of the *Roman Empire*. The *Ten Kingdoms* then I take to be these following [set all down from the VI. *Dissertations*, p. 297.]

- | | | |
|---|-----|------------------|
| 1. The <i>Greek Empire</i> at <i>Constantinople</i> , | - | <i>A. D.</i> 337 |
| 2. <i>Suevians</i> , &c. in <i>Lusitania</i> , about | - | 407 |
| 3. <i>Burgundians</i> in <i>Gaul</i> , about | - | 413 |
| 4. <i>Visigoths</i> in <i>Gaul</i> and <i>Spain</i> , about | - | 418 |
| 5. <i>Franks</i> in <i>Gaul</i> , about | - | 419 |
| 6. <i>Vandals</i> in <i>Africa</i> , about | - | 435 |
| 7. <i>Britains</i> in <i>Britain</i> , about | - | 447 |
| | K k | 8. <i>Osro-</i> |

- | | | |
|----------------------------------|---|-----------|
| 8. Ostrogoths in Pannonia, about | - | A. D. 454 |
| 9. Saxons in Britain, about | - | 455 |
| 10. Heruli, &c. in Italy, | - | 476 |

(I.) The Empire of the Greeks bears Date from the Death of *Constantine* the Great, A. D. 337; for he left Part of the *Roman* Empire to his Son *Constantius*, who seated himself at *Constantinople*, and so began a distinct Empire or Kingdom there at the Time assigned. And this Date is so known, and unquestionable, that I need not alledge any particular Historian for it.

The Empire of the *Romans*, as a Kind of distinct Kingdom, I formerly dated from the Emperor's leaving *Rome*, and fixing his Seat elsewhere; or particularly from his settling at *Ravenna*, the Place of the *Western Cæsars* Residence, long afterward; which happen'd about A. D. 402; which therefore then served well enough for the Epocha of a second Kingdom. And that this is the right Time, hear Dr. *Howel's* Words: 'For the Year 402, the two Emperors *Arcadius* and *Honorius* were Consuls. *Arcadius* continued at *Constantinople*, and *Honorius* at *Ravenna*, which now began to be an Imperial Seat; he having in a manner left *Milan*, and here fix'd his Abode.' However, I now prefer the Kingdom of the *Heruli*, with the *Goths* and *Barbarians* confederate with them, and reckon them the *Tenth Kingdom*, as we shall see hereafter.

(II.) The Kingdom of the *Suevi* and *Alani* may well be dated A. D. 409. Hear the same *Howel* again: 'The *Vandals*, *Alans*, and *Suevi*, as some say, now A. D. 409, entered into Consultation to quit *Gall*—and possess'd themselves of the Provinces of *Lusitania*, and *Cartagena*, and *Boetica*.' And *Sigonius* more expressly: 'Hac clade, inquit ille, fracti *Vandali*, *Alani*, & *Suevi* *Gunderico Rege substituto, consilium Gallia abeundi ceperunt*.' — Atque in

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in ulteriorem progressu provinciam ipsam in potestatem adduxerunt. Hanc iraectionem hoc anno 409 factam Kalendis Octobris Prosper, Cassiodorus, & Jornandes in Annalibus scriptam reliquere. * The Vandals, Alans, and Suevi made Gunderick their King, and took Counsel to go out of Gall. — So upon their going into the Province beyond them, they brought it under their Power. This Passage of theirs happened in the Year 409, upon the Kalends of October; as Prosper, Cassiodorus, and Jornandes have recorded it in their Annals *. However, I place the Rise of these Suevi and Alani, with Sr. Isaac Newton, two Years sooner, at 407, and defer the Rise of the Vandals till their Kingdom began in Africa, at 435; of which hereafter.

(III.) The Kingdom of the Burgundians takes its Date pag. 593. from the Year 413. Hear Howel again: *This Year, 413, as Cassiodorus and others observe, the Burgundians seized on Part of Gall, lying toward the Rhine: for, perceiving their own Weakness, they had not any Mind to struggle with or oppose Constantius, the Emperor's General, but desired Peace; which he was not averse to grant, lest, by an ill Success against them, he should stain the Glory of his former Actions.*

(IV.) The Kingdom of the Visigoths takes its Date A. D. pag. 612. 418, or 419. Of which also hear Howel: *Vallia, King of the Goths, having prosperously fought against the Vandals and other Barbarians that had invaded that Country, dealt with Constantius, that he and his Men might be received*

* And tho' for some Time they made three distinct Kingdoms, (1.) that of the Vandali or Silingi, (2.) that of the Alani, (3.) that of the Suevi; yet, before the other nine Kingdoms were completed, the Alani had conquered the Vandali and Silingi; and the Goths had also conquered that of the Alani: And so there remained but one Kingdom out of all these three. Which Reduction of these several Dominions to one, whereby the Kingdoms in the Roman Empire, A. D. 476, were reduced to the exact Prophetick Number of Ten, deserves to be particularly taken Notice of by us. See Howel, Part. 3. p. 472, 473; & Part. 2. p. 607.

into Gall, and there obtain Place where they might settle and inhabit; and Constantius was so favourable to his Request, that he procured a satisfactory Return from Honorius, so as this very Year 419, as writes Prosper, or the Year preceding, as Marcellinus hath it, they were permitted to return out of Spain, and to plant and fix themselves in Gallia Aquitanica, from Tholouse as far as the Ocean; which Region was afterward known by the Name of Gascoign.

See Howel, (V.) The Kingdom of the Franks, as Baronius and Pt. 3. p. 327. Howel affirm, is to be dated A. D. 456. But since the great French Historian, Pere Daniel, has some Time ago confuted that late Rise of this Kindom; since Sr. Isaac Newton comes nearer the Truth, by making Theodomir their first King, at 407, but confesses that Labbe's MS. Bibliotheca and the Roman Writers esteem Pharamond to be so, at 419: And since, withal, 'tis certain that the Generality of the French Historians themselves begin with Pharamond, that Year, I prefer that Date accordingly before all the rest.

pag. 638. (VI.) The Kingdom of the Vandals bears Date from the Year 435, as the same Howel assures us: 'At the Beginning of February, A. D. 435, a Peace was made by Trigetius, with Genferich and his Vandals; by Virtue of which they had assigned to them that Part of Africk, laying near Hippo, to inhabit.

p. 665, 666. (VII.) The Kingdom of the Britains evidently takes its Date A. D. 447, as the same Howel gives us the Account. His Words are these: 'From the Time of Aëtius's third Consulship, A. D. 446, we find Reason to date the utter Revolt of the Britains from the Roman Empire. For the Year after the third Consulship of Aëtius, Anno Domini 447, she completed that Resolution, which in this she must have thought of, and begun, of choosing a King to govern her, which was Vortigern, as he is commonly called.' And to him does our Stow agree also (whose Chronology is particularly commended

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mended by our late judicious Historian, Mr. Tyrrel,): ‘ Now pag. 52.
 ‘ the poor Remnant of the Britains directed Letters to Aëtius,
 ‘ thrice Consul; and yet, for all their Suit, they not being able
 ‘ to obtain Aid of him, as he which had then both his Hands
 ‘ full of Business and Battle at home, — thought good to ap-
 ‘ point over them some King; and so with one Consent, A. D.
 ‘ 447, they elected Vortiger.

(VIII.) The Kingdom of the *Ostrogoths* is to be dated
 A. D. 454, as *Howel* assures us: ‘ The Goths, upon the pag. 692.
 ‘ Death of Attila King of the Huns, and the Retreat of those
 ‘ People, A. D. 454, resolved rather to use fair Means, and
 ‘ desire a Country from the Empire, than with Danger to in-
 ‘ vade the Territories of other Nations by Force; and so re-
 ‘ ceived Pannonia.

(IX.) The Kingdom of the *Saxons* takes its Date, ac-
 cording to the *Saxon Annals*, A. D. 455. Their Words are
 these: ‘ Hoc anno 455 Hengestus & Horfa praeliati sunt cum
 ‘ Vortigerno rege in loco qui appellatur Egelsford, & frater
 ‘ ejus Horfa occisus est; atque postea Hengestus & suus filius
 ‘ Æsca potiti sunt regno.’ ‘ On this Year 455 Hengest and
 ‘ Horfa fought with King Vortigern, at a Place called Egels-
 ‘ ford; where one of the Brothers, Horfa, was slain. After
 ‘ which Hengest and his Son Æsca obtained the Kingdom.’
 And *Langborn* is very expresse for the same Year: ‘ Hoc ipso
 ‘ anno [455] atque ab hoc ipso tempore Cantianum Hengesti
 ‘ Regnum, sublato jam Horfo fratre, potestatis consortis, exor-
 ‘ dium sumpsisse ex probatissimis Authoribus manifestum con-
 ‘ stat.’ ‘ On this very Year [455], and at this very
 ‘ Time, the Reign of Hengist over Kent took its Begin-
 ‘ ning, upon the Death of Horfa his Brother, and Part-
 ‘ ner in Authority; which is manifest and certain from
 ‘ the most approved Authors.’ And so is Dr. *Howel*: Hist. Part. 4.
 ‘ Hengest (says he) was made King of Kent by his Follow- Sect. 3.
 ‘ ers, in the Year 456, as Matthew Florilegus writes; or,
 ‘ as

Chronic. Re-
 gum Angl.
 p. 14.

' as all the English Saxon Annals consent, in the Year 455.' Stow and others date it the next Year. Stow's Words are: ' Kent, the first Kingdom possessed by the Saxons, had Kings as follows; Hengist was the first of the Saxons that made himself King of Kent, eight Years after his entring in to this Island, in the Year of Christ's Birth, 456.' And therefore from one of those Years I date the Saxon Kingdom in Britain; tho' rather from A. D. 455, because of the unanimous Consent of * all the Saxon Annals to that Year.

(X.) The Kingdom of the Heruli takes its Date, as all agree, upon the Conquest of Augustulus by Odoacer, A. D. 476.

* Anno post adventum ipsorum sexto iniisse bellum Hengest & Horfa contra Wirthgirn in campo Egelesthrip ibique interfectum Horfam, & Hengest cepisse regnum scribit Fabius Ethelwerdus. Anno 455 pœlium hoc commissum fuisse, atque Horfa caso Hengistum regnum iniisse Annales omnes Anglo-Saxonici consentiunt. Ad quem annum in Annalibus etiam Asserius Menevensi attributis ita annotatum legimus; Bellum apud Cantiam in loco qui dicitur Ægelesthrep contra Britones & regem Britonum Guirthehirnum; in quo cecidit Horfa, & frater ejus Hengistus regnum suscepit cum filio Oisc apud Cantuarios. Et in Florentii Wigorniensis Chronico Hengest & Hors cum Wirtgerno Britonum rege in loco qui dicitur Ægelesthrep pugnare; & licet in ea pugna Hors occisus esset, Hengest tamen victoriam habuit; & post hoc cum filio suo Æsc regnare cepit. Usserii Britan. Eccles. Antiq. pag. 221.

Fabius Ethelwerd writes, that Hengest and Horfa began the War against Wirthgirn, in Egelesthrip Field, in the sixth Year after their Coming; and that Horfa was slain there, and Hengest began to reign. Now that this Battle was fought, and, upon the Death of Horfa, Hengist began his Reign in the Year 455, all the Anglo-Saxon Annals agree. At which Year we read this Note, in the Annals ascribed to Asserius Menevensis: ' A Battle in Kent, at the Place called Ægelesthrep, against the Britons, and Guirthehirn the King of the Britons, wherein Horfa fell; and his Brother Hengist, with his Son Oisc, took the Kingdom among the People of Kent.' 'Tis also in Florentius of Worcester's Chronicle, that Hengest and Hors fought with Wirtgern, King of the Britons, in a Place called Ægelesthrep; and altho' Hors was slain in that Fight, yet did Hengest gain the Victory, and afterward began to reign with his Son Æsc.

N. B.

N. B. I have here in a manner omitted the *second Kingdom*, that of the *Romans*, which I formerly, as well as Sir *Isaac Newton* still reckons one of the *ten*; and I put the *Heruli* and their confederate *Goths* and other *Barbarians*, that conquered it, in its Stead. My Reasons are, That this is not a New Kingdom arisen in the *Roman Empire*, and upon its Dissolution, as all the rest are, and as they all ought to be. None of those *ten* having received their Kingdom when *St. John* wrote, *Apoc. xvii. 12.* That *Rome* plainly belongs to the *eleventh* or *little Horn*, and so the Remains of its Kingdom not so naturally belonging to one of the *ten Horns*: and that the *ten Horns* are all at last to hate the *Whore*, or the City of *Rome*, and to make her desolate, and burn her with Fire; ver. 16. Which looks as if this City and its small Remainder of Dominion were a Thing distinct from these *ten Kingdoms*.

Scholium. It must indeed be own'd that, besides these, *See Howel*, we meet about this Time with some Hints of a Kingdom of *Part. 2. prg. 703, 705.* the *Alemanni* in *Rhætia*, or not far off, but for the greatest Part of it out of the Bounds of the *Roman Empire*; and besides too small, and too near a Conclusion, to be here recounted. * Another small Kingdom of the *Alani*, at *Orleans*, is sometimes also by the By mention'd in History;

* Propterea neminem moveat si præter enumerata modo in Galliis Regna etiam Alanorum Aurelianensium Regnum; item Armoricarum Civitatum Dynastiam ibidem forte invenerit usque ab Honorii imperio ad hæc tempora permanentia: Hanc siquidem modicæ admodum ditionis fuisse; illud modico deinceps tempore; nempe, decem plurimum annos durasse comperiet. Neutrum igitur cum reliquis pari loco, & ordine habendum est, nec si cujusdammodi quid alibi inveniri possit. *Med. Comment. Apoc. p. 576.*

Moreover, no one need be concerned, if, besides those Kingdoms just now enumerated in Gall, he also may perhaps find a Kingdom of the *Alans*, at *Orleans*; as also a certain Dynasty of the Cities of Little Britain, still in Being till this Time, from the Reign of *Honorius*: for he will discover that this latter Dynasty was of an exceeding small Extent; and that the former Kingdom lasted but a little While after this Time [456]; i. e. at the most but 10 Years. [which is 10 Years before our present Period of 476.]

but

but this still was so very inconsiderable, and short liv'd, as not lasting so long as 476, that it could less than the former claim a Place among those eminent Kingdoms before us. And the like may be said of a Kind of Dynasty of the conjoin'd Cities of *Little Britain*, which no Historian in the Enumerating of the Kingdoms of the *Roman Empire* would ever reckon among that Number. Thus also a little after *Attila's* Death, his Son is by the By mention'd as King of the *Huns*; but this Kingdom lasting so very short a while, and being beyond the *Danube*, at least for the main of it, if it be to be called a Kingdom at all, does not deserve any Notice in this Place. And as to the *Gepidæ*, who conquer'd the *Huns*, and took their Places, soon after *Attila's* Death, and whose Kings are also several times mention'd in History, their Kingdom was also beyond the *Danube*, and so beyond the proper Bounds of the *Roman Empire*, as † *Jornandes* assures us. 'Tis true, the *Lombards*, long afterward, planted a noted Kingdom in *Italy*; but that was not a new additional Kingdom, but came upon the Destruction of that of the *Ostrogoths*; as that had done on the Conquest of the *Heruli* before. All which After-conquests, and Changes, and Successions, have nothing to do in this Place, where we are to determine the *Ten Original Kingdoms*, into which the *Roman Empire* was immediately divided, upon its Dissolution in the fifth Century only; and not all the occasional Mutations and

See Howel,
Part. 4. p. 16.

† *Gepidæ Hunnorum sibi sedes viribus vendicantes totius Daciæ fines velut victores petiti, nihil aliud à Romano Imperio nisi pacem & annua solennia, ut strenui viri, amica pactione postulavere. Quod & libens tunc annuit Imperator, & usque nunc consuetum donum est; nam gens ipsa à Romano suscipit Principe. Jornandes de Rebus Geticis, cap. 50.*

The Gepidæ, when they laid Claim to the Seats where the Huns had been, obtained the Borders of all Dacia, as having conquered it; and, like courageous Men, required nothing more of the Romans, when they made a League of Friendship with them, but that they would let them be at Peace, and grant them their annual Donatives. Which the Emperor, who then reigned, willingly granted them. And, accordingly, their usual Donatives are of Course paid them. For that Nation it self receives those Donatives from the Roman Emperor.

Alter-

Alterations therein afterward. *Sr. Isaac Newton* indeed omits the Kingdom of the *Greeks*, even tho' it contained the *Exarchate* of *Ravenna* it self, and other Parts belonging to the *Latins*: As also he, with *Dr. Alix*, omits the Kingdom of the *Saxons* in *Britain*, tho' it certainly arose upon this Division of the *Roman Empire*, as well as the rest, and equally within the Bounds of that Empire. He also introduces in their Stead the Kingdom of the *Huns*, and that of the *Lombards*; in neither of which, for the Reasons already given, can I agree with him. So that altho' the immense Pains *Sr. Isaac Newton* has here taken, to deduce all the *Ten Kingdoms* out of the Original Historians, be of very great Use, and demonstrates that their Number is either exactly or nearly *Ten*, according to the Prophecies; and that much the greatest Part of them must be agreed on by every one; yet am I still forced a little to differ from him in these two. Those he calls *Alani*, being joined to the *Ostrogoths* in his Account, may be included under them in mine. Upon the Whole, it seems to me highly probable, that the Date of the Antichristian State, parallel with that of the *Ten Kings*, upon the Dissolution of the old *Roman Empire*, is to be fix'd to the Year of our Lord 476; because of the Evidence we have given, that then, and not before, nor after the Divisions of the *Roman Empire*, as distinct from that Empire, first amounted to the compleat and just Number of *Ten*: nay, and continued about the very same Number, without Increase or Diminution, for many Years afterwards.

Scholium 2. It may also deserve to be here observed, that as the Number of the Kingdoms into which the *Roman Empire* in *Europe*, agreeably to the ancient Prophecies, was originally divided *A. D.* 476, was exactly *Ten*, not reckoning some very small ones, either just then expiring, or at the utmost Bounds of the Empire, or inconsiderable: So is it also very nearly returned again to the same Condition; and at present is divided into *Ten* grand or principal Kingdoms or States. Those *Ten* I mean, are 1. The States of the Empe-

ror of *Germany*; not as Emperor, but as possessing large hereditary Dominions of his own in *Austria*, *Hungaria*, and the neighbouring Countries to the *Adriatick*. [These are now enjoy'd by his Daughter, the Queen of *Hungary*.] 2. The Electorate of *Bavaria*. [at present under the Queen of *Hungary* also.] 3. The *Switz* Cantons. 4. The Dukedom of *Savoy*. 5. The States of *Holland*. 6. The Republick of *Venice*. 7. The Kingdom of *France*. 8. The Kingdom of *Spain*. 9. The Kingdom of *Portugal*. 10. The Kingdom of *Great Britain*. For tho' there are many more great Kingdoms and Dominions in *Europe* besides, yet are they out of the Bounds of the old *Roman* Empire, and so not so directly within our present Enquiry. Tho', even in that Case, I mean, if we take in all *Europe*, or *Christendom*, (the famous *τὸ τεῖχος* in the *Apocalypse*) the Number of Kingdoms in the most proper Sense, or of Crowned Heads, is still more exactly and indisputably just *Ten*, besides the Emperor; viz. 1. *Muscovy*. 2. *Sweden*. 3. *Denmark*. 4. *Poland*. 5. *France*. 6. *Spain*. 7. *Portugal*. 8. *England*. 9. *Prussia*. 10. *Sicily*, now *Sardinia*. And for the other States or Dominions of *Europe* within those Bounds, they, as at the first, are either at the very Borders of the old Empire; or, in themselves, if compar'd with these, very inconsiderable.

Scholium 3. It may not be improper to observe here also the Agreement of the two last famous Numbers in *Daniel*, with the State of Things in the *Christian Church*, agreeably to our present Interpretation of the *Apocalypse*. *Daniel's* Words are these:

- Dan. xii. 7. 7. And when he shall have accomplished to scatter the Power of the holy People, all these Things shall be finished.
 8. And I heard but I understood not: then said I, O my Lord, what shall be the End of these Things?
 9. And he said, Go thy Way, Daniel; for the Words are closed up and sealed till the Time of the End.
 10. Many shall be purified, and made white, and tried: But the Wicked shall do wickedly; and none of the Wicked shall understand, but the Wise shall understand. 11. And

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11. *And from the Time that the daily Sacrifice shall be taken away, and the Abomination of the Desolator be set up, there shall be a Thousand Two Hundred and Ninety Days.*

12. *Blessed is he that waiteth, and cometh to the Thousand Three Hundred Five and Thirty Days.*

13. *But go thou thy Way till the End be: for thou shalt rest, and stand in thy Lot at the End of the Days.*

Now concerning these Numbers, which I own to be the most obscure of any in *Daniel*, and perhaps of any in the whole Prophetick Writings, I shall propose an almost *New Opinion* of my own, or rather *Conjecture*; for I do not see Foundation for any Thing more hitherto. In order to the Explaining of which I observe, concerning them,

1. That these Prophecies, and those adjoining to them, belong to the Times *after the Destruction of Jerusalem*, and the great *Dispersion* of the *Jews* thereupon; as appears by the Words first set down, *And when he shall have accomplis'd to scatter the Power of the holy People, all these Things shall be finished.* For whether we interpret this *Accomplishing* to scatter by the *Beginning*, or by the *Ending* their *Dispersion*, it however appears to belong to the great *Captivity* of the *Jews* begun by *Titus Vespasian*, and not at all to that *Affliction* they endured under *Antiochus Epiphanes*. I observe,

2. That these Visions were to be shut up and concealed from all Men, even from *Daniel* himself, till towards the End of the World, or the Time when they should be most of them fulfilled; as appears by the Words here, *Go thy Way, Daniel; for the Words are closed up, and sealed till the Time of the End*: or, as it is in the fourth Verse foregoing, *But thou O Daniel shut up the Words and seal the Book even to the Time of the End.* Nay, that Time of the End seems to be particularly characteriz'd in the next Words, by the vast Improvement of Knowledge and Learning at that Time: *Many shall run to and fro, and Knowledge or Learning shall be increased.* Whence I observe,

See also Isa.
xxix. 10—
19.

L 1 2

3. That

3. That since it is but in these two or three last Centuries, that Learning has been so particularly improved, as every Body is sensible; and since most of the Things prophesied of by *Daniel*, do now appear to have been fulfilled, these last Ages and the present are the only ones wherein, according to the Prophecy it self, the Understanding of these Visions could be expected: and * therefore, by the way, the particular Expositions of the Ancients are not much to be regarded by us in these Matters. I observe,

4. That since these Prophecies relate to the Times after the taking away the daily Sacrifice, and setting up the Abomination of the Desolator, not by *Antiochus Epiphanes*, but by *Titus Vespasian*; as appears by the scattering of the Power of the holy People, to be accomplish'd also at the same Time; it is not unreasonable to date them from that Time, rather than from the Times of *Antiochus*; which are not at all concerned herein. I observe farther,

5. That these 1290, and 1335 Days, or Years thereby meant, may fairly be expounded, not of *Chaldean* but of *Julian* Years: because here is no Date from the Times of the *Chaldeans*, or of *Daniel*, or from any Time in which the *Chaldean* Year continued in the World; but all belongs to the Interval after the Destruction of *Jerusalem*: and we know that no other than the *Julian* Year obtained then over all the *Roman* Empire. I observe therefore, in the last Place,

* Consequitur Patrum autoritatem in negotio Antichristi & novissimorum temporum (utut in aliis multum iis tribuendum sit) omnino nullam esse: utpote quorum ætate Mysterium illud juxta Angeli prophetiam adhuc clausum & obignatum foret: non igitur esse cur hic Patrum opinionibus tantopere moveamur, ut multi solent. *Med. De Numeris Danielis.* p. 891.

It follows from hence that the Authority of the Fathers, in the Business of Antichrist, and of the last Times, (how great soever it be in other Matters,) is indeed went at all; because in their Days that Mystery, according to the Prophecy of the Angel, was shut and sealed up: Nor is there any Reason why we should be very much moved, as many are, with the Conjectures of the Fathers on this Occasion.

6. That

6. That these two Numbers will most naturally hint to us those two remarkable Preludes to the *Protestant Reformation*, or most eminent Discoveries of the Frauds and Idolatry of *Antichrist*, and Beginning of those Publick Secessions from him (of whose Duration the Angel had just before been speaking) which laid the Foundations of the *English* and *German* Reformations. For if we add the former Number 1290 Years to *A. D.* 70, the Year of the Destruction of *Jerusalem*, we shall come to *A. D.* 1360, the very Time of the Beginning of *Wickliff's* famous Opposition to *Antichrist*, as *Helvicus* exactly places him; and as the Author of his Life assures us in these Words: 'He began to defend his Opinions when he was very young, and continued till he was very old, constantly retaining and maintaining the same; some few excepted, which he reformed and refined more and more, as he grew in Years and Knowledge. He was Doctor of Divinity almost 30 Years, and for some few Years Parson of Lutterworth in Leicestershire. He had some Time been Fellow of Merton, and Master of Baliol College; and, as some write, benefic'd in Oxford. He began to be famous about the Year of our Lord 1360, and died in the Year 1387, in high Favour both with God and Men.' And the same is fully attested by the very learned Mr. *Wharton*, in his particular Account of *Wickliff*, in these Words: *Claruit anno 1360, quo circiter tempore ingravescentes ævi superstitiones, immanem, Ecclesiæ jam diu inolitam, Romani Pontificis tyrannidem, erronea fidei dogmata in Scholis passim recepta, & turpissimam vitiorum labem ab omnibus admissam, à plerisque etiam defensam Voce ac*

James's Life of Wickliff; at the End of his Apology for him. Oxford; 1608.

Appendix ad Historiam Cl. Cave Literariam ad A.D. 1360.

* If we take *Daniel's Era*, that is, the Ceasing of the daily Sacrifice, by the Destruction of *Jerusalem* and the Temple, which was in the Year of our Lord 70, and add unto 70 that Number 1290, limited by the same Prophet, it cometh to the Year of our Lord 1360, about which Time the excellent *John Wicklieve* in England, and shortly after *Johannes de Rupescissa* in France, (whose Labours upon the Apocalypse are said to be extant,) prophesied, or rather declared many Prophecies out of the Apocalypse, concerning *Antichrist*. *G. S. Sacre Heptades*, p. 186, 187. See the Catalogue of *Wickliff's* Writings, of which not a few are against *Antichrist*. In *Bale*, Cent. 4. Vit. 1.

Scriptis

Scriptis acriter oppugnare cepit: præsertim verò Regiæ Potestatis atque Ordinis Ecclesiastici Jura contra immanes Pontificis Romani & fratrum mendicantium usurpationes constanter pariter ac erudite propugnavit. 'John Wickliff was become famous at the Year 1360; about which Time he began to oppose those Superstitions which were then very common: as that prodigious Tyranny of the Pope of Rome, to which the Church had then been long used; those erroneous Doctrines which were every where received in the Schools; and that scandalous Corruption as to Vice, which all People were guilty of, and which were generally defended also; and that both by his Preaching and by his Writings: when he especially vindicated the Rights of the Royal Authority, and of the Ecclesiastical Order, against the violent Usurpations of the Pope of Rome, and of the mendicant Friars; and that he did constantly and with much Learning. 'And Bale himself, from whom 'tis probable the rest have taken this Date, says thus: *Illum æternus Pater (anno post Servatorem natum MCCCCLX.) per suum suscitavit Spiritum, ut in mediis impiorum locustarum tenebris pro sua flaret veritate magnanimus Jesu Christi pugil; fioretque adversus Antichristos invictissimum ejus ætatis organum.* De Scriptor. Britan. Centur. 4. Vit. 1. The eternal Father (in the Year of Christ 1360) raised up Wickliff, by his Spirit, that he might stand up for his Truth as a valiant Soldier of Jesus Christ's; that in the midst of the Darkness, that arose from these Locusts, he might prove the most invincible Instrument of that Age, against the Antichrists thereof. And his Preaching had such great Success, that his Doctrine soon spread over the Nation, and laid a happy Foundation for the English Reformation afterwards. Nor was it confined to England alone, but spread it self as far as Bohemia: and, as we shall see presently, the Bohemian Secession was occasion'd by Wickliff's Doctrine diffused there. For if we add the second of Daniel's last Numbers 1335 to A. D. 70, we shall come to A. D. 1405, the very Time of the publick Spreading of Wickliff's Opinions

nions by * *John Huss*, and *Jerom of Prague*, and others, in *Bohemia*. For tho' *Helvicus* places them three or four Years later, yet did they certainly begin so soon if not sooner, and at that Time were become famous. Hear one of the Historians: '*Quoad Ecclesiam puriorem in Bohemia agminatim secessio fiebat à Romana Ecclesia, [inseunte nimirum seculo decimo quinto.] epus seculi quarto anno Pragæ publicè disputarunt Jacobus & Conradus Cantabrigenses Viclefi discipuli; — docentes præterea Papam esse Antichristum: Joannis Hussi nempe tantæ erant efficaciæ Conciones.*' 'As to the Affairs of the purer Church, there was now a Departure made from the Church of *Rome*, in *Bohemia*; and that by great Numbers. This happened in the Beginning of the Fifteenth Century; in the fourth Year of which Century [1404] *Jacob* and *Conrade*, who had been the Disciples of *Wickliff*, and were of *Cambridge*, publickly disputed at *Prague*. — They taught also, that the Pope is *Antichrist*: So efficacious had been the Sermons of *John Huss*.' And this is confirm'd by the † Words and History of *Huss* him-

Lætus, p. 134.

* For, besides that Number of 1290, the Number of 1335, to which the Prophet *Daniel* gives a Blessing, is also fulfilled. For account that from the Desolation of the Temple, and Ceasing of the daily Sacrifice, which happened about the same Year of our Lord 70, add, I say, to that 70 the Number of 1335, and it cometh fully to the Year of our Lord 1405. — Soon after which Time was assembled the great Council of *Constance*. — In the same Council the Godly Bohemians, *Johannes Huss*, and *Hieronymus Pragensis*, openly protested against the Pope: saying, That if he did not follow Christ in his Life, he was not Christ's Vicar. *G. S. Sacre Heptades*, p. 187, 188, 189. [In *Huss's Works* you have a great many remarkable Treatises of *Antichrist*; no small Part of his Writings being of that Nature.]

† Scripsi libellum de corpore Christi, primo anno meæ prædicationis, qui fuit, ut æstimo, annus Domini 1401, inquit *Huss*. Duo mandata Archiepiscopi *Pragensis*, & *Hussii* ad Papam *Gregorium XII.* appellatio, unde turbarum publicarum initium, ad *A. D.* 1409 pertinent. *Huss. Opera*, pag. 39, & pag. 86.

I wrote a little Book concerning the Body of Christ, (says *Huss*) in the first Year of my Preaching; which was, I think, the Year of our Lord 1401. The two Mandates of the Archbishop of *Prague*, and *Huss's Appeal* to Pope *Gregory the XIIth*, whence the Beginning of the Disturbances is to be derived, belong to the Year of our Lord 1409.

self,

self, who dates the Beginning of his Preaching from *A. D.* 1401, and whose publick Troubles with the Court of *Rome*, upon Account of it, began *A. D.* 1409. So that his famous Opposition to *Antichrist* is well dated from the middle Year *A. D.* 1405. For as we find by his History that his publick and severe * Taxing of the Vices of the corrupt Clergy of the *Romish* Church, was the main Thing which made him taken Notice of, and hated: So we find in his Works, that his most remarkable Sermon on that Subject, in Publick, before a Synod of the Clergy at *Prague*, was preach'd that † very Year we enquire, about *A. D.* 1405. And this Preaching of *Wickliff's* Doctrine, at *Prague* in *Bohemia*, had such Success that it soon †† spread over that Country, and into *Germany* also: and if the Wars had not crush'd it, a Reformation in all those Parts had immediately followed. However, it was

* Magister Johannes Hus quamdiu in scelera ordinum secularium hominum acriter prædicando invehebatur, omnes dicebant Spiritum Sanctum ex eo loqui: at cum in Clerum convertit sermonem & stilum, tum ulcus tetigit, & male audire cepit. *In initio Operum Hus.*

While Master John Hus bitterly inveighed in his Preaching against the wicked Practices of secular Men, all Men said That the Holy Spirit spoke out of him; but when he turned his Discourse and Style against the Clergy, then he touched the Wound, and began to have an ill Reputation.

† *Oper. Hus.* Vol. 2. p. 28.

†† *A. D.* 1403 luxur immodicus, & superbia Clericorum faciunt ut Hussus, *Prage* in *Bohemia*, & alii inquirerent de principatu in Ecclesia: unde hujusmodi disputationes ortæ quibus irritati Romanenses Articulis Wiclei 45 publice condemnarunt. *Calvis. & Hist. Bohem.* *A. D.* 1409 invalescente Hussitica Doctrina *Prage* apud Bohemos, reliquæ nationes Pontifici Romano addictæ *Praga* discedunt magno numero. *Calvis.* Quod Engelbertus Historicus factum refert *A. D.* 1406. Ut ex Pauli Langii Chronico Citizenensi discimus.

A. D. 1403 the excessive Luxury and Pride of the Clergy occasioned Hufs at *Prague*, in *Bohemia*, and others, to make Inquiries into Church Authority; whence it was that such Disputations arose, by which the Papists were provoked, and publicly condemned 45 of Wicliff's Articles. — As the Doctrine of Hufs prevailed at *Prague*, in *Bohemia*, the other Nations, that were addicted to the Pope of *Rome*, went away from *Prague* in great Numbers. *Calvis.* Which Engelbert the Historian says came to pass *A. D.* 1406; as we learn from the Chronicon Citizense of Paulus Langius.

certainly,

certainly a main preparation and prelude to the great Reformation in *Germany* afterward, in the next Century. And these preparatory Spreadings of the Protestant Doctrines in *England*, and in *Bohemia*, which so effectually began to discover the *Frauds and Characters of Antichrist* in the Church of *Rome*, to which discovery, as Mr. *Mede* has well shewn, this Prophe-P. 882. &c. cy in *Daniel* does particularly relate, seem to me considerable enough to be aimed at by these Numbers before us.

VISION V.

The Second Beast with two Horns like a Lamb.

AND I beheld another beast coming up out of the Earth; and he had two Horns like a Lamb, and he spake as a Dragon. *Apoc. viij. 11.*

12. And he exerciseth all the Power of the first Beast before him; and causeth the Earth, and them that dwell therein to Worship the first Beast, whose deadly Wound was Healed.

13. And he doth great Wonders, so that he maketh Fire come down from Heaven on Earth in the sight of Men.

14. And deceiveth them that dwell on the Earth by the Means of those Miracles which he had Power to do in the sight of the Beast; saying to them that dwell on Earth, that they should make an Image to the Beast which had a Wound by a Sword, and did live.

15. And he had Power to give life to the Image of the Beast; that the Image of the Beast should both Speak; and Cause that as many as would not worship the Image of the Beast should be kill'd.

M m

16. And

16. *And he causeth all both small and great, rich and poor, free and bond to receive a Mark in their right Hand, or in their Foreheads.*

17. *And that no Man might Buy or Sell save he that had the Mark, or the Name of the Beast, or the Number of his Name.*

18. *Here is Wisdom. Let him that hath understanding count the Number of the Beast; for it is the Number of a Man; and his Number is six hundred sixty and six.*

In this fifth Vision; (which includes the sixth also, of the Image of the Beast, of which hereafter;) we have a plain Account of the Rise of *Antichrist himself*, strictly so called; or of the *Pope of Rome*, and his subordinate *Hierarchy*: having indeed the appearance of a *Lamb*; professing to be the Vicar of Christ, who is the *Lamb of God*; Servant of the Servants of God; Successor of the blessed Apostle St. *Peter*; the great Pastor of the Church, to feed the Flock of Christ: but *speaking like a Dragon*; exalting himself above all that is called God; Excommunicating and Destroying Princes; Absolving Subjects from their Allegiance; Introducing new, false, and pernicious Doctrines and Practices; Commanding Idolatry in the Worship of Angels, Saints, Images, and Reliques; Tyrannizing over the Consciences of Men; and Anathematizing all who will not submit to his ungodly doings. *He exercises all the Power of the first Beast before him*; maintains *Imperium in Imperio*; a *Distinct Empire in the Empire*; he requires the like or greater Submission to his Decrees as the Supreme Temporal Power expects; and gives out all his Laws in the sight, and by the Permission of the several Kings by which the distinct Kingdoms of the Roman Empire are govern'd. *He causes all to Worship the first Beast, whose deadly Wound was Heal'd*, i. e. He is the common Center and Cement which Unites all those otherwise distinct Kingdoms; and by joining with them procures them a blind Obedience from their Subjects; and so he is the Occasion of the Preservation of the Old Roman Empire in some kind of Unity, and Name, and Strength: which otherwise

wife had been quite dissolv'd by the Inundations and Wars succeeding the settlement of the Barbarous Nations in that Empire. He also does, or seems to do a Multitude of strange Miracles; and pretends to abundance of lying Wonders; by which he strangely prevails with, and amuses, and enslaves the World; and so deceives them into an implicit Obedience to his Dictates. All which Characters are so Peculiar to, and Notorious in the Pope and his Subordinate Ecclesiastical Hierarchy, that I need spend no more Words about them. What is here chiefly to be consider'd is the *Time of his Rise*, and his *Duration*; both of them to be taken from *Daniel*, *Pt. 1. Lemma.* where, as we have prov'd, he is describ'd under the Name of *the Little Horn*; and therefore, according to what has been there already Advanc'd, ought to begin *some Time after* the Rise of the Ten Horns or Ten Kings of the *Roman Empire*; and to Continue somewhat beyond their Period; And this is very agreeable to the other Prophecy, which assures us that his Destruction is to arise from those very Ten Kings who *were to give their Power and Strength unto the Beast, to give their Kingdom unto the Beast, until the Words of God should be fulfilled*, or till the End of the 1260 Years Dominion of Antichristian Kingdoms, *A. D. 1736.* who, some Time after they have freed themselves from that Dominion, *shall hate the Whore, and shall make her Desolate and Naked; and shall Eat her Flesh; and Burn her with Fire*, Apoc. xvii. 13, 16, 17. Which cannot possibly come to Perfection till every one of those ten Kings have cast off their Yoke, and Unite together utterly to Destroy the little Horn, or the Pope and his Hierarchy. For as to the Epocha of the Exaltation of the Papal Power, I take it to be plainly and evidently, *A. D. 606.* 130 Years after the Epocha when the Ten Kings were first risen *A. D. 476.* And certainly this Date agrees so well with History that nothing can do more so. Thus says one very truly, "Concerning the Emerfion of the two Horn'd Beast
 " out of the Earth, I find a great consent in the Commenta-*Mr. Stephens*
 " ries, Controversies, and Stories of the Church: that the *of the Number*
 " two Horn'd Beast began in the Universal Headship under *666. p. 36.*
 Mm 2 " the

“ the Emperor *Phocas*. *Crakenthorp*, in his Treatise against
 “ *Spalato*, calleth it the Corner-Stone of the Building. And
 “ in very deed many Authors, if you put them upon it to
 “ state the Original of the Beast’s Kingdom, they do gene-
 “ rally in a manner pitch upon the Year 606.” And to be sure
 Pope *Boniface* the third in that Year receiving first from the
 Tyrant *Phocas*; and the Popes, his Successors ever after claim-
 ing the Style of *Head of the Church*, and *Universal Bishop* of
 the same, and accordingly ever after pretending to, and upon
 all Occasions exercising an usurped Power agreeable to so pre-
 sumptuous a Title; this Epocha of the Pope’s Ecclesiastical Ty-
 ranny is so Eminent and Remarkable in History, and has occa-
 sion’d such mighty Disputes between the *Romanists* and *Pro-*
testants, and has been so often pitch’d upon by those who have
 attempted this Prophecy, tho’ they could find so little direct
 Foundation in Scripture for it, that I need not use many Words
 to shew the Exactness of its Correspondence with *Daniel’s*
 Prophecy, and that from hence began that famous Period when
Times, and Laws, should be given into the Hands of this Little
Horn for a Time, and Times, and an half or 1260 Years.
 Dr. *Heylin*, a Learned Man, who seems not much to have
 concern’d himself with the Apocalypse, from the great diffe-
 rence there was in History between the *Bishops* of Rome before,
 and the *Popes* of Rome after this Epocha, in his Catalogue
 intirely distinguishes the one from the other: and having gi-
 ven us a List of the 65 first *Bishops* of Rome till A. D. 905
 and noted that *Sabinianus* I. was the last of the Roman *Bi-*
shops, not having that arrogant Title of *Universal Bishop*, or
Head of the Church, He finishes that Branch of the intire Ca-
 talogue; and then beginning the second with this Title, *The*
Popes of Rome challenging a Supremacy over all the Church,
 from A. D. 606 and *Boniface* III. He gives us the Catalogue
 of the *Popes* till his own Time, being in Number 179. And
 it is very well worth our Observation that when just before that
 Time the Bishop of *Constantinople* had obtain’d the Title of
Universal Bishop, the then *Popes*, *Pelagius* and *Gregory* the
 Great vehemently oppos’d it; and downright affirm’d that
 who.

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whoſoever took the Title of Univerſal Biſhop upon him was a Fore-runner of Antichriſt; equal to Lucifer in Pride, and had the Name of Blaſphemy upon him. So that when immediately after, St. *Gregory's* next Succeſſor but one, *Boniſace* the third accepted of that very Title; and, what was more, both himſelf and his Succeſſors exerciſ'd that Tyranical Power therein imply'd; it is plain by Pope *Pelagius's* and St. *Gregory's* Opinion that either Antichriſt himſelf, or at leaſt his Fore-runner, who was equal to Lucifer in Pride, and had the Name of Blaſphemy upon him, began to ſit in the See of *Rome*. This whole Hiſtory I ſhall firſt give you in the Words of that great Man, A. B. *Laud* in his excellent Book againſt *Fiſher* the Jeſuit; and then in the forenamed Pope's own Words. P. 116. 117.

The A. B. then giving an Account of the gradual Riſe of the Popes to their Greatneſs under the Chriſtian Emperors; and being come towards the End of the ſixth Century, He thus proceeds. 'About this Time brake out the Ambition of *John* ' *Patriarch of Conſtantinople* affecting to be Univerſal Biſhop. ' He was Countenanc'd in this by *Mauritius* the Emperor; ' but ſourly oppos'd by *Pelagius* and St. *Gregory*; in ſo much ' that St. *Gregory* plainly ſays this Pride of his ſhews that the ' Times of Antichriſt were near. So as yet; (and this was ' near upon the Point of ſix hundred Years after Chriſt;) ' there was no Univerſal Biſhop, no one Monarch over the ' whole Militant Church. But *Mauritius* being Depoſ'd and ' Murdered by *Phocas*, *Phocas* conferr'd upon *Boniſace* the ' third that very Honour that two of his Predeceſſors had ' Declaim'd againſt, as Monſtrous and Blaſphemous, if ' not Antichriſtian. Where, by the Way, either theſe two ' Popes *Pelagius* and St. *Gregory* err'd in this weighty Buſineſs ' about an Univerſal Biſhop over the whole Church; or if they ' did not err, *Boniſace* and the reſt which after him took it ' upon them, were in their very Predeceſſors judgment An- ' chriſtian. I ſhall now produce Pope *Pelagius's* and St. *Gre-*

See alſo Bp.
Stillingfleet's
Vindication Pt.
2. Chap. 6.

Sciat ſe tamen & ipſe Joannes, niſi errorem ſuum cito correx-
erit, a nobis excommunicandum fore:—Univerſalitatſ quoque
nomen,

nomen, quod sibi illicite usurpavit, nolite attendere:—Nullus enim Patriarcharum hoc tam profano vocabulo unquam utatur:—Perpenditis, Fratres Charissimi, quid e vicino subsequatur, cum & in Sacerdotibus erumpunt tam perversa primordia. Quia enim juxta est ille de quo scriptum est, ipse est Rex super universos filios superbiæ. Ep. 8. Pelag. II. Apud. Concil. Tom.

4. P. 476.

‘Let John, however, take notice of this himself; that, unless
 ‘ he quickly Correct his Error, he shall be Excommunicated
 ‘ by us.—Do not you also attend to the Name of *Universality*,
 ‘ which he unlawfully Usurps to himself.—Let none of the
 ‘ Patriarchs ever use so Profane an Appellation.—You see,
 ‘ Dear Brethren, what it is that is coming upon us presently;
 ‘ while such perverse Beginnings break out even among the
 ‘ Sacerdotal Order. For this is near to him, concerning
 Job xli. 34 ‘ whom it is thus Written, *He is King over all the Children of*
 ‘ *Pride.*

Consacerdos meus Joannes vocari Universalis Episcopus conatur: Exclamare compellor ac dicere, O Tempora! O Mores! Sacerdotes vanitatis sibi nomina expetunt, & novis ac prophanis vocabulis gloriantur. Nunquid ego hac in Re, Piiſſime Domine, propriam causam defendo? Nunquid specialem injuriam vindico? Et non magis causam Omnipotentis Dei, & causam universalis Ecclesiæ?—Sed absit a cordibus Christianorum Nomen illud Blasphemie, in quo omnium Sacerdotum honor admitur, dum ab uno sibi dementer arrogatur. Greg. L. 4. Ep. 32.

‘My Companion of the Sacerdotal Order, John, endeavours to have the Title of *Universal Bishop*. I am forc’d
 ‘ to cry out and to say, O! what Times do I live in, O!
 ‘ what wicked Courses are now taken!—Some of the Sacerdotal order desire Names of Vanity to be given them; and
 ‘ glory in Novel and Profane Appellations! Do I, most Religious Lord, defend my own peculiar Cause in this Matter?
 ‘ Do I avenge any Injury offer’d especially to myself? And
 ‘ not rather the Cause of Almighty God, and the Cause of the
 ‘ Church Universal? But let such a Name of Blasphemy be
 ‘ banish’d

‘ banish’d from the Hearts of Christians; whereby the Honour
 ‘ of all the Sacerdotal Order is taken away, while it is madly
 ‘ claim’d by one Person.

Sed in hac ejus superbia quid aliud nisi propinqua jam Antichristi esse tempora designatur? L. 4. Ep. 34.

‘ But in this Pride of John’s, what can else be meant, but
 ‘ that the Times of Antichrist are already at hand?

Nullus unquam decessorum meorum hoc tam profano vocabulo uti consensit; quia videlicet si unus patriarcha Universalis dicitur, patriarcharum nomen cæteris derogatur. Sed absit, hoc absit a Christiana mente id sibi velle quenquam arripere unde fratrum suorum honorem imminuere ex quanculacunque parte videatur.— Perpendis, Frater charissime, quis e vicino subsequitur, cujus & in sacerdotibus erumpunt tam perversa primordia. Quia enim juxta est ille de quo scriptum est ipse est Rex super universos filios superbiæ, quod non sine gravi dolore dicere compellor: Frater & Coepiscopus noster Joannes mandata Dominica, Apostolica præcepta, regulas patrum despiciens, eum per elationem præcurrere conatur in nomine:—ita ut universa sibi tentet adscribere, & omnia quæ soli uni capiti coherent, videlicet Christo, per elationem pompatici sermonis ejusdem Christi sibi studeat membra subiugare. L. 4. Ep. 36. & Pelag. ubi supra.

‘ No one of my Predecessors did ever consent to use so
 ‘ profane an Appellation: Namely because if one Patriarch be
 ‘ said to be an *Universal Patriarch*, the Name of Patriarchs
 ‘ is denied to the rest of them. But far be it, far be it from
 ‘ the Mind of a Christian, to desire that to be ascribed to
 ‘ himself, by which he may appear in the least to diminish the
 ‘ Honour due to his Brethren.—You will consider, most dear
 ‘ Brother, who it is that is approaching, when such perverse
 ‘ Beginnings break out even in the Sacerdotal Order. For this
 ‘ comes to pass, because that Person concerning whom it is
 ‘ Written, *He is King over all the Children of Pride* is at Hand. Job xli. 34.
 ‘ Which I am forced to say; tho’ not without great Sorrow.
 ‘ Our Brother, and Fellow Bishop, *John*, despises the Com-
 ‘ mands

mands of our Lord; the Precepts of the Apostles; and the Rules of the Fathers; and endeavours, by the Name he takes to himself, to be his Fore-runner, in Pride. — Inso-much that he tries how to ascribe all high Titles to himself; and to bring under his Yoke all those Members of Christ, which are only Connected to one Head, that is to the same Christ; and that by his assuming an Insolent and Pompous Title.

Tu quid Christo, Universalis scilicet Ecclesie capiti in Extremi judicii es dicturus examine, qui cuncta ejus membra tibi motu conaris Universalis appellatione supponere? Quis, rogo, in hoc tam perverso vocabulo nisi ille ad imitandum proponitur qui despectis Angelorum legionibus secum socialiter constitutis ad culmen conatus est singularitatis erumpere; — Omnia quæ prædicta sunt sunt: Rex superbiæ prope est; Et, quod dici nefas est, sacerdotum est præparatus exercitus. L. 4. Ep. 38.

What wilt thou say to Christ, who is the head of the Church Universal, when thou Endeavourest to subdue to thee all his Members, by thus assuming the Title of Universal Bishop? Who is it I beseech thee that thou proposest to Imitate in this perverse Appellation, but he who despised the Legions of Angels, which were his Companions and Fellows, and endeavour'd to raise himself to the Height of Singularity above them; — All that has been predicted comes to pass: The King of Pride is at hand: and, what is terrible to say, there is an Army of Priests ready for him.

In isto enim scelesto vocabulo consentire nihil est aliud quam fidem perdere. L. Ep. 38.

To consent to this Wicked Appellation, is nothing else but to Desert the Faith.

Et quia hostis Omnipotentis Dei Antichristus juxta est, studiose cupio, ne proprium quid inveniatur non solum in moribus, nec etiam in vocabulo sacerdotum, L. 6. Ep. 28.

And

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‘And because Antichrist, the Enemy of Almighty God, is
‘at hand, I earnestly desire that he may not find any Thing to
‘favour him, not only in the Manners, but not so much as
‘in the Appellation of the Sacerdotal Order.

*Ego vero fidenter dico, quia quisquis se Universalem Sacer-
dotem vocat, vel vocari desiderat, in elatione sua Antichristum
præcurrit; quia superbiendo cæteris præponit. L. 6. Ep. 30.*

“Now I say, with Assurance, that whosoever calls himself
‘the Universal Priest, or desires to be so called, he is the Fore-
‘runner of Antichrist, in his Insolence; because he sets him-
‘self above others by his proud Behaviour.

*Sed quia jam, ut videmus, mundi hujus termino propinquante in
præcurfione sua apparuit humani generis inimicus, ut ipsos, qui
ei contradicere bene & humiliter vivendo debuerunt, per hoc su-
perbiæ vocabulum præcursores habeat Sacerdotes. L. 7. Ep.
69. Indict. 2.*

‘But because, as we now see, the End of the World is ap-
‘proaching, the Enemy of Mankind has appeared in his
‘Fore-runner; that he may have those very Priests his Fore-
‘runners in this proud Title, who ought to oppose him by
‘living well, and humbly.

It is therefore evident that, as in the present Hypothesis,
the Pope arose among the Ten Kings in place; his Authority
and theirs being in the very same Countries and Kingdoms;
and after them in Time, as Antichrist was to do; so that at
this Epochæ, A. D. 606. his Power was advanc’d to a Height
abundantly sufficient to begin the Date of his overbearing Do-
minion and Tyranny over the Christian Church, which is 130
Years after the Rise of the Ten Kings: which being so, and
his Duration 1260 Years, as we have already observ’d, we
have great Reason to expect the utmost Period of his Grandeur
and Tyranny, at the Year 1866, and 130 Years after the first
Ten Kings have left the Pope, or his utter Destruction, with
that of the whole Roman Empire, at our Saviour’s Coming,

Dan. vij. 8.

Pt. I. Lem.
10. prius.

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or A. D. 1866, according to the several Scripture-Prophecies hereto relating. Nor can I at all agree with Sir. *Isaac Newton's Intimation*, p. 113. that the Date of this Little Horn may be deferr'd till the latter Half of the eighth Century. It appears to me that the Reasons for 606 are too strong, and too well supported by the entire Purport of all the Visions in great Measure contemporary with it, to be set aside by any such Intimation; without the strongest Reasons to support it. None of which do at present appear. He only supposes that it was the Pope's Temporal Dominion that made him one of the Horns, and that he did not acquire that till the eighth Century. Now had the *Little Horn* been one of the Ten Secular Horns or Kingdoms, this might have had its Weight: but since this Horn was not one of them, but was to be *diverse from them*; and all the Pope's Temporal Power was ever and only claim'd *in ordine ad Spiritualia*, I think that Supposal intirely ungrounded: nay, rather, contradictory to the Description of this *Little Horn*, *Second Beast*, or *Man of Sin* in *Daniel*, *St. John*, and the *Apocalypse*, as we shall farther see presently.

Corollary 1. Since we have already asserted that the *Little Horn* in *Daniel* is the same with this *Second Beast*, or the *Pope of Rome* and his *Hierarchy*, we are oblig'd to consider more particularly the Description of that *Little Horn* in this Place, and see whether it will agree with the *Popes of Rome*, as we have found that of the *Second Beast* has done. *Daniel's* Words are as follows:

Dan. vij. 8. I considered the Horns, and behold there came up among them another *Little Horn*, before whom there were three of the Horns displanted; and behold in this Horn there were Eyes, like the
 Ver. 11. Eyes of a Man, and a Mouth speaking great Things.—I beheld then, because of the Voice of the great Words which the Horn spake, I beheld even till the Beast was slain, and his Body destroyed, and given to the burning Flame.—Then I would know the
 Ver. 20. &c. Truth of the Ten Horns that were in his Head, and of the other which came up, and before whom three fell, even of that Horn that had Eyes, and a Mouth that spake very great Things, whose

whose Look was more stout than his Fellows. I beheld, and the same Horn made War with the Saints, and prevailed against them.—The Ten Horns out of this Kingdom are Ten Kings that shall arise: and another shall arise after them: and he shall be diverse from the first, and he shall subdue three Kings. And he shall speak great Words against the most High, and shall wear out the Saints of the most High, and think to change Times and Laws: and they shall be given into his Hand until a Time, and Times, and a Division of Time. But the Judgment shall sit; and they shall take away his Dominion, to consume, and to destroy it unto the End.

The several Characters and Descriptions here have either been already observ'd, or are generally obvious and easy of themselves in their Application, excepting that famous one here thrice mention'd, that he was to *displant three of the Ten Kings*; that *before him three of them* were to fall; and that he was to *subdue these three Kings*; which is too solemn and remarkable a Character of Antichrist to be here omitted: especially since I question whether it has been rightly explain'd: tho' Dr. *Allix* and Mr. *Mede*, to say nothing of an Anonymous Author before 'em both, have come nearest the Matter. I shall therefore first give their two Opinions, in their own Words; and then propose my own to the Reader. As to Dr. *Allix*, after he had set down the Ten Kingdoms, which he suppos'd to be the same signified by the Ten Horns, above specify'd from him, he adds, *Ex his decem regnis tria avulsa* P. 18. 19. *sunt, ut cresceret parvum Cornu. Herulorum regnum ab Ostrogothis Regibus destructum est, non diu postquam Romani & Italiae maximam partem occupaverant: Anno scilicet Christi 493. Ostrogothi a Longobardis victi sunt Anno 553. Longobardi demum a Carolo Magno ita sunt debellati Anno 773. ut ille non sibi Romam & Italiam subjecerit, sed ipsam Romam Pontifici quoad utile dominium dono dederit.* Of these Ten Kingdoms three were plucked up, that the Little Horn might grow. The Kingdom of the *Heruli*; was destroyed by the Kings of the *Ostrogoths*; not long after they had seized upon *Rome*, and the greatest Part of *Italy*: i. e.

A. D. 493. The Ostrogoths were overcome by the Lombards, in the Year 553. and the Lombards were at last overcome by Charles the Great in the Year 773, but so that he did not bring Rome and Italy under Subjection to himself, but bestowed Rome upon the Pope; so far as related to the Advantages that were to be made by such a Subjection. And says Mr. Mede, 'The three Kings which Daniel saith the Antichristian Horn should depress and displant to advance himself, were those whose Dominions extended into Italy, and so stood in his Light; 1. That of the Greeks, whose Emperor Leo Isaurus, for the Quarrel of Image-worship, he excommunicated, and made his Subjects of Italy revolt from their Allegiance. 2. That of the Longobards, (Successors to the Ostrogoths,) whose Kingdom he caused, by the Aid of the Franks, to be wholly ruin'd and extirpated; thereby to get the Exarchate of Ravenna, (which, since the Revolt from the Greeks, the Longobards were seiz'd on) for a Patrimony to St. Peter. The last was the Kingdom of the Franks itself, continu'd in the Empire of Germany: whose Emperors from the Days of Henry IV. he excommunicated, depos'd, and tramp'd under his Feet, and never suffer'd to live in Rest till he made them not only to quit their Interest in the Election of Popes, and Investitures of Bishops; but that Remainder also of Jurisdiction in Italy wherewith, together with the Roman Name, he had once enfeoffed their Prodecessors. These were the Kings, by displanting, or (as the Vulgar hath) humbling of whom the Pope got Elbow-room by Degrees, and advanc'd himself to that Height of temporal Majesty, and absolute Greatness, which made him so terrible in the World. Thus he, nearer the Truth, I think, than Dr. Allix. And truly in my Opinion these three Kingdoms are, 1. That of the Greeks, or the Exarchate of Ravenna, continuing from A. D. 567 till 753, for 186 Years. 2. That of the Lombards, continuing from A. D. 570 till 774, for 204 Years. And, 3. That of Italy, which immediately succeeded it; and which I may call the Kingdom of the Franks, because its first Kings for many Years were chosen out of, and belonged to the Franks, and afterwards

See Pufendorf's Introduction to History, p. 386, 387, &c

afterwards were succeeded by the *Italians*, and then by the *Ger-
mans*: of which Kingdom we have an intire Succession and
History in *Sigonius* continuing from *A. D.* 774 till 1286, De Regno
for 512 Years. And I call these the Kingdoms here referr'd Italir.
to, because they all were destroyed after the Rise of the Power
of the *Little Horn*, the Pope; and all were destroy'd in great
Part by his Means and Interest; and because every one of them
not only in general belong'd to the Ten several Original King-
doms of the divided *Roman Empire* abovemention'd, but e-
specially because they belong'd to *Italy*, the Country where the
Pope's Power was to spread, and where it is most natural to
seek for such Kingdoms, as his Kingdom was to displant or
enervate, and to humble, and which were to fall before him,
according to the exprefs Words of the Prophecy before us.
That the Pope was in a great Measure, the Occasion of the De-
struction of the Exarchate of *Ravenna*, hear *Sigonius* and
Howel. *Leo Imperator, rebus Romanis perceptis, haudqua-*
quam proposito suo dimotus, Spathario altero in Italiam missis,
Paulum Exarchum monuit ut si vita expellere Gregorium (II.
Pontificem) haud posset, saltem de Pontificatu dejiceret, atque
ei alterum substitueret. Ita Paulus simul mandato Impera-
toris adductus, simul Gregorii odio stimulatus, quod ab eo tri-
butum Ecclesiis imponere vetaretur, exercitum Ravennatem
Spathario tribuit, eumque Romam contendere, & Pontificem
in vincula conjicere jussit. Atque ne hac quidem latere Gre-
gorium res potuit: itaque ut libertatem suam simul ac salutem
defenderet, coactus est adversus pravas Christiani Imperatoris
insidias barbarorum simul atque hostium auxilium implorare.
Quippe, reliquis remotis subsidiis, Longobardos ex Spoletano
Tuscoque Ducatu excitavit; ac spe præmiisque repletos adventan-
tibus Exarchi legionibus obtulit. Hi magna animorum ala-
critate ad Urbem profecti, pontem Salarium, pontemque Mil-
vium cum validis armatorum cohortibus insederunt; & commis-
so cum adveniente Spathario pælio Ravennatem exercitum ab
Urbis aditu summovent; Spathariumque ipsum Ravennam
se referre incepto irrito coegerunt. — Roma autem Gregorius
Pontifex harum rerum certior factus, seivire animo, atque ex-
trema

tremam meditari remedia capit. Itaque Pontificis Constantini
 exemplo Decretum proposuit, quo Leonem Imperatorem piorum
 communione removit; ut qui non solum non Catholicus, sed
 etiam Catholicis infestissimus esset: ac mox Italiae populos sacra-
 menti, quo se illi obligaverant religione exolvit: & ne ei aut
 tributum darent, aut alia ratione obedirent indixit. Quo de-
 creto accepto Romani, Campani, Ravennates, & Pentapoli-
 tani a Leone subito defecerunt; ac variis tumultibus excitatis
 ipsos etiam violare magistratus non dubitarunt. Quippe Ra-
 venne Paulus Exarchus occisus est. Romæ Petrus Dux lumi-
 nibus captus. In Campania Exbilaratus Dux cum populos ad-
 versus Pontificem incitaret, a Romanis eo profectis una cum fi-
 lio Hadriano est obtruncatus. Quinetiam odii sui vim adver-
 sus eum vehementer adeo intenderunt, ut ad hostiles acerbitates
 profecti de Imperio illi abrogando, alioque Imperatore legendo
 retulerint.—Quod igitur jampridem gravibus flagitiis Leonis
 impulsu spe ac studio destinarant, id hoc maxime tempore ut fa-
 cerent præsentis Pontificis Ecclesieque inducti periculo sunt.
 Quippe rebus commemoratis exasperati certa animi sententia
 impium sævumque Leonis imperium respuerunt, ac solemni sa-
 cramento se Pontificis vitam statumque in perpetuum defensu-
 ros, atque ejus in omnibus rebus auctoritati obtemperaturos ju-
 ravunt. Ita Roma Romanusque Ducatus a Grecis ad Roma-
 num Pontificem, propter nefandam eorum hæresin impieta-
 temque pervenit. Sigon. De Regn. Ital. A. D. 724, 726,
 727.

When the Emperor *Leo* found what State *Rome* was in, he
 was no way diverted from his Purpose. One of his Offi-
 cers was sent into *Italy*, and gave Notice to *Paul* the Ex-
 arch, that if he could not take away Pope *Gregory* II's
 Life, yet that he should expel him from the Popedom, and
 set up another in his Room. Accordingly *Paul*, both in obe-
 dience to the Emperor's Command, and as excited by his
 Hatred to *Gregory*, because he had obstructed his Design of
 laying a Tax on the Church; he gave that Officer an Army
 out of *Ravenna*; and ordered him to go to *Rome*, and
 throw the Pope into Prison. Now this Intention of his was
 not

not concealed from the Pope. He was therefore compelled, in order to preserve his own Liberty and Safety, to implore the Assistance of Barbarians, and of Enemies, against the unjust Snares that were laid for him by a Christian Emperor. Accordingly he laid aside his other Auxiliaries, and called in the *Lombards* from the Dukedoms of *Spoleto* and *Tuscany*; and, by the hope of Rewards, brought them to oppose the Exarch's Legions. These Forces came with great Alacrity to the City; and lodged themselves upon the *Salarian* and *Milvian* Bridges; with strong Bodies of armed Men: and when the Officer came with his Army from *Ravenna*, they fought them, and beat them, before they could enter the City; and obliged the Officer to return to *Ravenna* without Success.—When Pope *Gregory* was made acquainted with these Affairs, he began to be in a Rage, and to think of the last Remedy. So he followed Pope *Constantine's* Example, and published an Edict, whereby he excommunicated the Emperor *Leo*: as not only no Catholick, but a bitter Enemy of the Catholicks; and presently after he absolved the *Italians* from the Obligation of the Oath which they had taken to him; and commanded them neither to pay him Tribute, nor to obey him in any other Instances. Now when the People of *Rome*, of *Campania*, of *Ravenna*, and of *Pentapolis* had received this Edict, they revolted from *Leo* immediately; and arose in various Seditions; and did not scruple to violate the Authority of their Magistrates. Thus *Paul*, the Exarch, was slain at *Ravenna*. *Peter* the Governor, had his Eyes put out at *Rome*. And when *Exbilaratus* the General, had stirred up the People of *Campania* against the Pope, his Head and his Son *Adrian's* Head were taken off by the People of *Rome*, when they came thither. Moreover, their Hatred against him proceeded to that vehement Height, that they came to Severities only to be shew'd to open Enemies, and they consulted how they might depose him from his Government, and choose another Emperor.—That therefore which they had purposed to do long ago, as induced to do it by the

the heinous Instances of *Leo's* Wickedness, they were persuaded to do now, upon Occasion of the immediate Danger both the Pope and the Church were in: Whilst they were exasperated by the Actions already mentioned; and took a firm Resolution to reject the cruel Government of *Leo*; and entered into Engagements under a solemn Oath, that they would defend the Life and State of the Pope for ever; and be obedient to his Authority in all Things. And thus did *Rome*, and the *Roman* Dukedom come from the *Greeks* to the Pope of *Rome*, by reason of their horrible Heresy and Impiety.

Howel, Pt. 4.
p. 56, 57. See
also p. 58.

Luitprand having prepar'd all Things beforehand for so great an Enterprize, invades the *Exarchate* on a sudden, and lays Siege to *Ravenna*, the Seat of the Governor. *Paul*, who at present, by Favour of *Leo* the Emperor held that Place, we are told by *Sigonius*, was very much surpriz'd, as from the highest Prosperity being on a sudden cast down into the greatest Difficulty. But there was no such Cause of his being surpriz'd, if we consider but what the same Author had related but a little before. He tells us in many Words, that *Leo* the Emperor being at Odds with *Gregory* the Roman Bishop, upon the Account of Images, took several Courses to make him away, and for that purpose sent *Paul* as *Exarch* into Italy: who having once attempted it, but to no purpose, the Emperor the following Year sent him a Message that if he cou'd not kill, yet he should remove him from his Office, and put another in his Room, &c. (as in *Sigonius*.) — This happen'd but the Year before the Siege of *Ravenna*: and therefore whether the *Exarch* had reason to be surpriz'd, or rather ought not to have expected some such Matter; and whether the Bishop of *Rome*, who had already join'd the *Lombards* with him, was not concern'd, we leave the Reader to judge.

But that the Popes call'd in the *Franks* to subdue the *Lombards*, is too well known in History to need any particular Quotations: and that the Popes also, at last, by Abundance of Arts and Tricks, and Excommunications wearied out the Kings of *Italy*, and the Emperors, till they were forc'd to lose their

their Dominion there, and acquiesce, is too much the Subject of the History of several Centuries together to be call'd in Question by any. And the pernicious and lasting Factions of the *Guelfes* for the Pope, and *Gibellines* for the Emperors, are but too sad Monuments of that Matter. Sir *Isaac Newton* agrees to the two former Kingdoms, the Exarchate and the *Lombards*, and only differs in the third, by taking *Rome* and its Jurisdiction, or a *Part* of the Kingdom of *Italy* for it; while I take the *whole*; as more certainly belonging to the Ten Kingdoms than *Rome* itself; and as more remarkable in History than the other.

Corollary 2. *Since also we have already asserted that St. Paul's Man of Sin is the same with the Little Horn, or Second Beast, we are oblig'd to enquire into his Description and Characters, to see whether they agree to the Pope and his Ecclesiastical Hierarchy, as well as the former Descriptions have done. And, upon a bare Reading of the Text, we shall easily find that it is the most clear and lively Description of that Antichristian Pre-eminence of all the rest; and the least wanting of any Illustration or Explication of all others.*

The Words are these :

Now we beseech you, Brethren, by the Coming of our Lord *2 Theff. ii, 1.*
Jesus Christ, and by our gathering together unto him, &c.

2. That ye be not soon shaken in Mind, or be troubled, neither by Spirit, nor by Word, nor by Letter, as from us, as that the Day of Christ is at Hand.

3. Let no Man deceive you by any Means: for that Day shall not come, except there come an Apostacy first, and that Man of Sin be revealed, the Son of Perdition:

4. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the Temple of God, shewing himself that he is God.

5. Remember ye not that when I was yet with you, I told you these Things?

O o

6. And

6. And now ye know what withholdeth, that he might be revealed in his Time.

7. For the Mystery of Iniquity doth already work: only he who now letteth, will let, until he be taken out of the Way.

8. And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his Mouth, and shall destroy with the Brightness of his Coming.

9. Even him whose Coming is after the Working of Satan, with all Power, and Signs, and lying Wonders.

10. And with all Deceivableness of Unrighteousness in them that perish, because they received not the Love of the Truth, that they might be saved.

11. And for this Cause God shall send them strong Delusions that they should believe a Lye.

12. That they all might be Damn'd, who believed not the Truth, but had Pleasure in Unrighteousness.

This Description is so lively and clear, that I look upon it so far from needing any large Paraphrase itself, that it will serve very well for a Paraphrase on all the other Prophecies hereto relating. On which Account, I cannot but wonder at our late excellent Commentator Dr. *Whitby*, when he allows the Agreement of this Description to that great Antichrist mention'd in the *Revelation*, and yet applies it to the Apostacy of the *Jews*, either from the *Romans*, or from *Christianity* at this Time; and so expounds this *Day and Coming of Christ*, of the Destruction of *Jerusalem* only. I can't here stand to consider his Arguments at large: and I need not, because they are built on a great Mistake, which I have already corrected. I shall only in short hint at a few Reasons which will shew his Exposition to be sufficiently unaccountable. (1.) What need of all this Sollicitude of St. *Paul*, to free himself from the Scandal of having affirm'd, that the Destruction of *Jerusalem* was at Hand, when the greatest Part of that Generation was already past, within which yet our Saviour had expressly asserted that Destruction was to come; and when the Doctor allows that it was but 16 Years then future at the Writing of this

Sealed Book
Coroll. 1 & 2
after the Preface.

this Epistle? (2.) How absurd is it to interpret the *παρουσία*, or *Solemn Coming* of Christ in the former Epistle, nay in this Epistle, and in the first Verse of this very Chapter, in the Beginning of this very Discourse, of his *coming to Judgment at the last Day*; and yet in the eighth Verse to expound it of his *coming to destroy Jerusalem* only, especially when no Example can be shown that ever St. Paul uses that Word in that Acceptation; nay when 'tis very doubtful whether ever it be so us'd in the whole New Testament. (3.) How comes the Apostle to have such a Concern to inform the *Thessalonians*, who were almost all *Gentiles*, of the Destruction of *Jerusalem* Act. xvij. 4. In *Judea*, at a thousand Miles distance? which was of little more Consequence to them than the Destruction of any other Church or City in a remote Country. (4.) Lastly, How comes the Church of the *Thessalonians* to be in such a Consternation and Disturbance *ἐκείνη*, at the Supposal that *Jerusalem* would soon be destroy'd: since therein none but the unbelieving *Jews*, and the Enemies of Christ, were to perish; and since it was a Place and City so remote from them? I do not think that if we in *England* were apprehensive that the City and Territory of *Rome*, was to be so destroy'd in a Dozen or 16 Years, that we should be in a great Confusion and Consternation thereupon, and want such Pathetic Admonitions and Dehortations as the Apostle uses in the present Case: which indeed are as solemn as almost any in the whole Bible, and can by no Means refer to any other *Coming* of our Saviour than that famous one so often spoken of by this Apostle, to set up his Kingdom, and therein to *Judge the World at the last Day*. But if it be still wonder'd at that St. Paul should here say that the *Mystery of Ver. 7. Iniquity* did already *Work* in his Time, I say, it is not strange that one who knew that the great *Man of Sin* was to corrupt and spoil the Purity of the Christian Religion, and turn the *Mystery of Godliness* into a *Mystery of Iniquity*; and who found already the Beginning of such Mischiefs creeping into the Church; and that in some of the very same Points which Antichrist was to corrupt; looks upon such Beginnings of Antichristianism as *Preludes*, *Preparations*, and *Fore-runners* of that grand

grand Corruption to come afterward. And this is the obvious Meaning of his Words: which are almost the very same with those of St. John, in all Probability written after the Destruction of Jerusalem, and so not capable of any such Evasion as is used here, as we shall see presently. And it must be observ'd that such Expressions came the more naturally from these Apostles; because they knew not but the great Antichrist was to arise very soon afterward; as we have already at large observ'd in the

Coroll. 1. & 2.
after the Pre-
face to the Seal-
ed Book.

Second Part of this Essay.

Corollary 3. Since we have therefore hinted at some Expressions in St. John, which seem to relate also to this great Antichrist, it will be fit not to pass them over upon this Occasion.

1 Joh. ij. 18.

The Words are these: Little Children it is the last Time: and as ye have heard that Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last Time.

Ver. 22.

—Who is a Lyar but he that denyeth that Jesus is the Christ? He is Antichrist that denieth the Father and the Son. Every

Chap. iv. 3.

Spirit which confesseth not that Jesus Christ is come in the Flesh, is not of God: and this is that Spirit of Antichrist whereof ye have heard that it should come, and even now already is it in the World. Now in order to understand the Words, to place this Epistle before the Destruction of Jerusalem, when on other Accounts it appears to have been written after it; and to Interpret ὁ Ἀντίχριστος, the grand Antichrist of the Nation of the Jews in general; and πολλοὶ Ἀντίχριστοι many Antichrists of particular Seducers of that Nation with Dr. Whitby, seems to me a Begging of the Question, and not a little absurd. Whereas without any such Inconveniences the whole may easily be thus Paraphras'd, q. d. 'The Age or Period we are now in, is certainly the last Age or Period of the World, the last Days so often spoken of by the Prophets. And this appears by the Preludes and Preparations for that great Antichrist, whose Period belongs to this Time, and is to last to the very Conclusion of this Age; and of whom you have so often heard us discoursing. For you may already see many of his Temper already corrupting and spoiling the pure Doctrine of Christianity,

Christianity, and so by Degrees making Way for him; which is an Indication that we are in those last Days wherein he is to appear. And indeed we have Reason enough to believe the Coming of such an Antichrist, or Opposer of the true and pure Ends of Christianity, when we already have those, who in Effect deny their Saviour; and thereby deny in some Sense the Father which sent him. And sure every one of these may as well deserve the Name of the Antichrist, the Opposer of Christ and his Religion, as even that famous Antichrist who is to come hereafter can do. So that I think, notwithstanding Dr. Whitby's Attempts to the contrary, both St. Paul and St. John do describe and hint to us the same great Antichrist which we meet with in the Revelation; and if the Doctor had not wav'd the Explication of that Book, which affords so much Light to these Places, he could hardly have avoided joining with us in our present Interpretation of them. [However that this was not the Doctor's own original Exposition, See Dr. Prideaux's *Connexion Completed*, at A. D. 100, No. 53.

Scholium 1. We having at the End of the Description of the Second Beast, or Antichrist in the Revelation, an Account of the Name of the First Beast mystically hinted to us by its Number 666, we cannot here omit to take Notice of it. And indeed I find no better Conjecture hitherto about it than that which *Irenæus* himself, soon after the seeing of these Visions, shrewdly suspected to be it; viz. ΛΑΤΕΙΝΟΣ, the Roman or Latin Empire; as distinguish'd from the Greek, the Persian, the Babylonian, or any other Empire. For as that Name does by its Numeral Letters amount to just that Number six hundred sixty six, as will easily appear by the Numbers in

* Sed & LATEINOS nomen habet Sexcentorum sexaginta sex numerum; & valde verisimile est quoniam novissimum Regnum hoc habet vocabulum: Latini enim sunt qui nunc regnant. p. 449.

Moreover the Word LATEINOS has this Number 666, and very probable it is that the last Kingdom hath this for its Name. For they are the Latins who now Reign.

the

A 030
A 001
T 300
E 005
I 010
N 050
O 070
Σ 200

Sum 666.

the Margin; so in Fact we may observe, that almost all the Things, contain'd in this Prophecy, are directed to, and fulfill'd on the *Western* or *Latin* Part of the *Roman* Empire: which by those who liv'd where St. *John* wrote has been still call'd the *Empire of the Latines*, (especially after it was divided into Ten Kingdoms in the fifth Century;) and was so esteem'd by *Irenæus* himself. Take this Notion from Mr. *Mede* and *Peter Du Moulin* in their own Words as follows:

Esi verò Bestie nomen, quod jam tum cum Apocalypsis adhuc recens scripta esset nonnulli suspicati sunt, decantatum illud ΛΑΤΕΙΝΟΣ. Hoc enim nomine post imperii divisionem, & decem reges in provinciis ejus exortos, neque prius, Pseudopropheta Romanus cum reliquis Occidentis Incolis, discriminis ergo, appellatus est; idque ab illis ipsis, quibus Apocalypsis scripta est, septem Asia Ecclesiis. Namque Græci & reliqui Orientales, penes quos in dilaceratione illa Imperii nomen manserat, seipsos solos Romanos dici voluere; nos cum pontifice nostro, & sub eo Episcopis, Regibus, Dynastis, fatali quodam instinctu LATINOS dixerunt. Med. Comment. Apoc. p. 634.

Now the Name of the Beast, which some suspected to be it at the very Time when the Apocalypse had been lately written, is that so much celebrated Name ΛΑΤΕΙΝΟΣ. For the Roman false Prophet, with the rest of the Inhabitants of the West, for Distinction's Sake, had that Name: and that after the Partition of the Empire, and after Ten Kings were arisen in the Provinces thereto belonging. Nay and that Name was given them also by those very seven Churches of Asia, to whom the Apocalypse was written. For the Greeks, and the rest of the Eastern Nations, among whom that Empire that was left kept its Name, even after it was torne in Pieces, desired that they only might be called *Romans*; but, by a fatal Instinct, called us, and our Pope, and the Bishops, Kings, and Rulers under him, *LATINS*.

See also Dr. *Irenæus* observavit in literis vocabuli ΛΑΤΕΙΝΟΣ computatis Cressener's effici præcise 666. Non alio titulo aptiori Imperium Papale potest designari. Nam Græci Ecclesiam Occidentalem, quæ subest

est Pontifici Romano, vocant Latinam. Ipsi vero se Romanos dicunt; unde & Thracia, in qua sita est Constantinopolis, Romania appellatur. In Synodo Florentina constante Episcopis Græcis & Episcopis Occidentalibus subiectis Episcopo Romano, Græci Episcopos Occidentales non aliter appellant quam Latinos; & ipsa Synodus semper eos sic nuncupat. Calci Synodi subiectæ sunt subscriptiones Patrum Latinorum distinctæ a subscriptionibus Græcorum. Ac profecto Ecclesia Romana merito Latina appellatur, in qua omnia scribuntur & dicuntur Latine. Missæ, Preces, Hymni, Litaniæ, Canones, Decreta, Bullæ, Latine conceptæ sunt. Concilia Papalia Latine loquuntur. Ipsæ Muliercule precantur Latine. Nec alio Sermone Scriptura legitur sub Papismo quam Latino. Quapropter Concilium Tridentinum iussit solam versionem vulgatam Latinam esse authenticam. Nec dubitant Doctores eam præferre ipsi textui Hebraico & Græco, ab ipsis Apostolis & Prophetis exarato. Denique sunt omnia Latina; Nempe Papa populis a se subactis dedit suam linguam, ut sui Imperii notam & characterem. Est ergo felix Irenæi conjectura, qui numerum & nomen Bestiæ dixit esse vocabulum ΛΑΤΙΝΟΣ: qui quidem etsi de Romano Episcopo non cogitavit, nec putavit hæc ad eum pertinere; nondum enim corruptela Romanam Ecclesiam invaserat; ejus tamen interpretationem sequentium seculorum experientia comprobavit. Pet. Molinei Vates, p. 500. 501.

Irenæus hath observed, that in the Letters of the Word ΛΑΤΙΝΟΣ, reduced to Calculation, the Number 666 is exactly included. Nor could the Papal Empire be denoted by a more proper Title. For the Greeks call that Western Church which is subject to the Pope of Rome, the Latin Church: but call themselves Romans. Whence it is also that Thrace, wherein Constantinople is situate, is called Romania. And in the Synod of Florence, which was composed of the Grecian Bishops, and of those Western Bishops that were subject to the Bishop of Rome, the Greeks called the Western Bishops by no other Name than Latins: and so does the Synod itself always call them. There are also subjoined at the End of that Synod the Subscriptions of the Latin Fathers,

distinct

distinct from the Subscriptions of the *Greeks*. And certainly the Church of *Rome* may well be stiled the *Latin Church*; since with her all Things are written and spoken in *Latin*. Her Mass, her Prayers, Hymns, Litanies, Canons, Decrees, and Bulls are written in *Latin*. The Popish Councils are in the *Latin Tongue*. The very Women pray in *Latin*. Nor is the Scripture read under Popery in any other Language than *Latin*. Whence it is, that the Council of Trent gave Order that no other Version should be authentic, but the *Vulgar Latin*. Nor do their Doctors scruple to prefer it before that *Hebrew* and *Greek Text*, which was written by the Apostles and Prophets themselves. To conclude: all with them is *Latin*. That is to say, the Pope has given his own Language to the People whom he hath subdued, as a Note or Character belonging to his Empire. *Irenaeus's* Conjecture is therefore an happy one; who said that the Word $\Delta\alpha\tau\epsilon\iota\sigma\iota\varsigma$ contained the Number and Name of the Beast. And altho' he did not think of the Bishop of *Rome*, nor supposed these Characters belonged to him; for the *Roman Church* was not corrupted in his Days; yet has the Experience of succeeding Ages confirmed his Interpretation.

Scholium. But if it be here wondred at, that the first Beast or *Roman Empire* should be noted by $\Delta\alpha\tau\epsilon\iota\sigma\iota\varsigma$, the *Latin* or *Western Empire only*, whereas the *Roman Empire* itself, in its full Extent, included much more; to take off this Admiration, and to give Light to several Things in this Prophecy, I shall propose the remarkable Observation of a very great Man, and one not a little conversant in these Studies, I mean Sir *Isaac Newton*, viz. That all the four Monarchies are suppos'd in the Prophecies to be as well distinct from each other, Geographically as Chronologically: i. e. That the same Tract of Land which the *Assyrian* or *Babylonian Empire* possess'd, was peculiar to that first Monarchy; and tho' conquer'd by, yet never reckon'd a Part of the second: and that the same Tract of Land which the *Medo-Persian Empire* possess'd, not accounting

PART III. *Revelation of Saint John.*

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compting therein, what before belong'd to the *Affyrian* or *Babylonian*, was peculiar to the *second* Monarchy; and never reckon'd as a Part of the third. And that in the like manner the same Tract of Land which the *Grecian* Empire possessed, not accompting therein what had belong'd to the two former, was peculiar to that third Monarchy, and never esteem'd as part of the fourth or *Roman* Monarchy. Which Thing being rightly observ'd, we shall not at all wonder that by the *Empire of the Latines* is meant only so much of the *Roman* Empire as was never a part of the three former; that being almost all properly so: And we shall withal observe, that when the *Eastern* or *Greek* Branch of the *Roman* Empire, is at any Time mention'd in the Prophecy, or referr'd to in our Interpretation, no other Parts are to be understood thereof, than such as adjoin to the *Western* Empire; and were never any Part of the Old *Grecian* Monarchy, to which the *Romans* succeeded. And truly, according to this excellent Observation, many Particulars in *Daniel* and *St. John* seem to be understood; and particularly, which the same great Man instanc'd in, where it is said of the three former Monarchies, upon the setting up of the *Roman*, that as concerning the rest of the Beasts they had their Dominion taken away, yet their Lives were prolong'd for a Season, and a Time; plainly implying that the Conquest of those Empires by the *Roman*, was esteem'd only as the taking away of their Dominion, but not of their Lives: so that the Beasts or Empires were made tributary to the *Romans*, but so as they themselves were understood to continue, distinct and living Beasts or Empires still notwithstanding. And if I may be allow'd to add another Instance, it shall be that in *Daniel*, where the whole Image representing the four Monarchies, is supposed to be standing intire, till the Stone cut out of the Mountain without Hands, smote it upon its Feet, and brake it to Pieces; so that the Iron, the Clay, the Brass, the Silver and the Gold were broken to Pieces together. And in the Interpretation the Kingdom of Christ brake to Pieces and consum'd all these Kingdoms. Which is no other way directly accountable but by the present Hypothesis, that each of the Monarchies are separate

Dan. vij. 12.

Dan. ij. 34.

v. 44.

rate and intire, and so esteem'd in the Prophecies from their beginning, till the utter Destruction of them all together, at the last setting up of Christ's Kingdom. And this Observation is all along to be regarded and borne in Mind, through the whole Prophecies relating to those Monarchies; and will frequently afford great Assistance to the right Understanding of them.

P O S T S C R I P T.

N. B. Since I have already assigned this great Year 1736, for the End of the Persecution of two of the *ten Horns* or Kingdoms belonging to the first Beast or *Roman Empire*; and since I have already Page 92, &c. determined, that the Fall of *Babylon*, the great *Harlot* that is carried by the Beast, or of the second Beast himself, the *Pope*, and his Hierarchy, is two fold; the first partial, and the other total: It will be worth our while to consider, whether this Year of the Defection of two of the *ten Kings* or Kingdoms that supported this second or *Antichristian* Beast in his persecuting Power, be not also remarkable for some great Blows given to this Beast himself also. And, I think any one who remembers the historical Passages of this Year hereto relating; and the terrible Breaches attempted and carried on by the Kings of *Spain* and *France*, and of the two *Sicilys*, &c. with great Success against him; and reflects on the low and contemptible Condition the *Roman Pontiff* is now reduced to, will readily allow this to be one of the worst Years that he hath had since the *Protestant Reformation*. Nor hath it fared any better at Home, with regard to that Branch of the *Antichristian* Power, which is still remaining among us, in our *Papish* Canons, and their Ecclesiastical Abettors with us. I care not here to enlarge, or affront any Body. This Word to the Wise is sufficient. April 22, 1737.

VISION VI.

The Image of the Beast.

AND the second Beast deceiveth them that dwell on the Earth, by the Means of those Miracles which he had Power to do in the Sight of the Beast, saying to them that dwell on the Earth, that they should make an Image to the Beast which had the Wound by a Sword and did live.

15. And he had Power to give Life unto the Image of the Beast, that the Image of the Beast should both speak, and cause, that as many as would not worship the Image of the Beast should be killed.

In this sixth Vision, or rather Part of the former Vision, we have, I think, a pretty plain Account of the Rise of the New Empire of *Charlemain*, A. D. 800. (which is now become the Empire of *Germany*) and of its subordinate Magistrates. This is here called an *Image of that Beast which had the Wound by a Sword and did live*; which Wound is elsewhere said to be *in the Head of the Beast*, i. e. It is a Resemblance or Picture of the *Roman Empire* when it was under the Old *Roman Cæsars*, which had received the mortal Wound by the barbarous Nations; and yet the Empire, the *Sacred Roman Empire* did afterwards continue in being; and on the Rise of this Imitation of the *Cæsarean Head*, this Empire became a perfect *Image* or *Likeness* of the Old *Roman Empire*, before it had received that mortal Wound; which hereby, as it were, revived again, and appear'd afresh in the World. And that this *Image of the Beast* is the *Empire of Germany*, with its subordinate Magistrates, seems to me probable for the following Reasons. (1.) The *German Emperor* is the most proper Image or Likeness of that *Cæsarean Head*, which received a mortal Wound by the *Barbarians*, that ever was. Nay he takes himself, and many

Apoc. xiii. 9.

Anno 800 &
891.

others take him to be a Continuation of the same. And accordingly he is stiled to this very Day *Cæsar*, his *Cæsarean Majesty*, and the *Sacred Roman Emperor*. (2.) He was created by the second Beast or the Pope of *Rome*, according to the exact Purport of this Prophecy. Hear *Sigonius*. *His actis Leo [III Papa] cogitare inde exemplo Hadriani de rescenda Carolo gratia cepit. Quem ad liberandam maximo periculo ac turpi infamia Ecclesiam ex Francia venire non piguisset.—His igitur sic se habentibus, quod Hadrianus facere prætermiserat, Leo, arrepta ex novis Romanorum turbis occasione, sibi explendum existimavit; ut Catholicum eundem ac potentissimum Regem firmum simul ac fidum Christianis, atque ipsi Romanæ Ecclesiæ tutorem ac Patronum pararet, ipsumque Imperatorio titulo insigniret; Diemque huic solenni proxima Domini Natalicia destinavit.—Res autem in hunc modum administrata est. Ubi dies Nataliciorum advenit, Carolus summo mane Vaticanam Basilicam adiit; atque ad confessionem progressus solennem Deo obsecrationem inivit. Qua perfecta, Pontifex, qui ex composito aderat, Chalmydem Augustalem, & Coronam Auream pretiosissimam, quam de industria comparaverat ei imposuit. Quo facto Populus universus ter voce clarissima letissimus acclamavit, Carolo Augusto a Deo coronato, Magno & Piiſſimo Imperatori Romanorum, vita & victoria. Deo inde Divisque rite in auxilium invocatis, Imperatorius illi titulus a populo confirmatus est. Popolari inde acclamatione sedata Pontifex patrem [Carolus] & filium [Pipinum] astantes, illum Imperatorem Romanorum, hunc Regem Italiæ oleo sancto perunxit; ac deinde sacris conficiendis se tradidit. Videsis etiam eundem Sigonium ad A. D. 960 & 962. “When these Things were done, Pope Leo III. began to think of imitating Hadrian’s Example, and of repaying Charles the Thanks he owed him; seeing he had not grudged a Journey out of France, in order to deliver the Church from the greatest Danger, and from the vilest Disgrace.—When therefore Things were in this State, what had been neglected by Hadrian, Leo thought he ought to accomplish; and this by taking Occasion from the late Disturbances at Rome;*

' *Rome*; that he might gain the same Catholick and most
 ' potent King as a firm Support and a faithful Friend to the
 ' Christians, as also as a Guardian and Patron to the Church
 ' of *Rome* itself, and might bestow upon him the Title of
 ' Emperor. Accordingly he appointed the next *Christmas*
 ' Day for that Solemnity. The Ceremonial was thus per-
 ' formed: When *Christmas* Day was come, *Charles* came to
 ' the Church at the *Vatican* very early, and proceeded to
 ' Confession, and made a solemn Prayer to God. After
 ' which the Pope, who was there with that Design, put upon
 ' him an Imperial Robe, and set on his Head a most preci-
 ' ous Crown of Gold, which he had on Purpose prepared
 ' for him. Whereupon all the People cried aloud, with great
 ' Joy, thrice, *God grant Life and Victory to August Charles,*
 ' *whom he has crowned; the great, and the most pious Empe-*
 ' *ror of the Romans.* After which, God and his Saints were
 ' invoked to be Assistants to him. The Title of Emperor
 ' was also confirmed to him by the People; and when the
 ' Acclamations of the People were over, the Pope anointed
 ' the Father *Charles*, and his Son *Pipin*; the former, as Em-
 ' peror of the *Romans*; and the Son, as King of *Italy*;
 ' with the holy Oil, and then went on with divine Service.
 ' See also the same *Sigonius* at A. D. 960 and 962.'

This History is so plain a Paraphrase of the Text, that
 the second Beast said to them that dwell on the Earth, that they
 should make an Image to the Beast that had the Wound by a
 Sword and did live, that nothing can be more so. (3.) The
 Time of the erecting this New *Empire*, was, agreeably to the
 Text, a considerable Space after the Pope was risen, and after
 by his Pretences to Miracles and other Arts, he had gain'd
 Power to seduce and manage the Christian World. For we
 have already seen that the Popes Rise is to be dated from A. D.
 606. whereas this Coronation of *Charles* the Great was not
 till *Christmas* Day in the End of the Year 800, as we have
 just now seen. (4.) This appears by the Emperor's particular
 Power, and Authority, and Business, viz. to unite several
 Princes in the upholding the Remains of the *Roman Empire*,
 and

Ad annum.
801.

and in executing its severe and sanguinary Laws on those who dissent from it, and will not submit to the Papal and Imperial Tyranny and Idolatry; to cause that as many as will not worship the Image of the Beast shall be killed. Hear the Oath of the Emperor in Sigonius, compared with the past History of the Church since A. D. 800, and then judge how well this Character does agree: *Cæterum, inquit Sigonius, hunc dignitatis Imperatorie titulum in Occidente Pontifex renovavit, ut haberet Ecclesia Romana adversus infideles, hæreticos ac seditiosos, tutorem. Indicat hoc ipsius Jurisjurandi formula quo Pontifex Imperatorem coronam impositurus obstrinxit; quæ in antiquissimo commentario, qui Ordo Romanus dicitur, memoratur: In nomine Christi spondeo atque polliceor ego N. Imperator coram Deo & Beato Petro Apostolo me protectorem ac defensorem fore hujus sanctæ Romanæ Ecclesiæ in omnibus utilitatibus, quatenus divino fultus fuero adjutorio, prout sciero poteroque.* But, says Sigonius, this Title of the Imperial Dignity was revived in the West by the Pope; that the Church of Rome might have a Patron against Infidels, Heretics, and seditious Persons. This appears by the very form of the Oath which the Pope, when he was going to put the Crown upon the Emperor's Head, put upon him; which in that most ancient Commentary which is called the *Roman Ordinal* is thus set down. *I. N.* the Emperor do engage and promise, in the Name of Christ, before God, and the blessed Apostle *Peter*, that I will be a Protector and Defender of this holy Church of *Rome*; in all Things wherein I can be useful to it, so far as divine Assistance shall enable me, and so far as my Knowledge and Power will reach. Upon the whole it seems to me very plain that

See also Mr. the Empire of Germany, and that alone, can be that Image of
Garret's Dis- the Beast here refer'd to; and not to mention others, upon En-
course concern- quiry I find, that *Limborch*, a famous Divine among the Re-
ing Antichrist, monstrants of late, and the Lord *Napier* of Old, inclined to
p. 398, &c. the same Opinion; with whose Words I shall conclude this
Theolog. Vision, *Limborch's* Words are these; *Per hanc autem Imagi-*
Christ. l. 7. nem, intelligere possumus Imperium Germanicum; quod prioris,
c. 11. § 16. Romani

PART III. *Revelation of Saint John.*

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Romani nimirum, Imago tantum est.—Hanc ut faciant dicitur prior Bestia habitatoribus Terræ dixisse: quia Pontifex illius constituendi autor fuit.

We may understand by this Image, the German Empire, which is no more than an Image of the former, or Roman Empire.—And it is said that the former Beast spake to the Inhabitants of the Earth; that they should make this Image, for the Pope was the Cause of his being made.’ And the Lord Napier’s Words are these that follow. The other Sort were the New Emperors called the Emperors of Germany and Romans; of whom Charlemain was the first. These also were but a Figure of the first Old Empire, and were but only Roman Emperors in Name; neither of their ancient Blood, neither having such Authority as they. These did the Pope Crown and Inaugurate, as Emperors, or rather as Images of the first Empire. These inspired he with the Spirit of his Errors, and made them to speak as he willed them; and then confirm’d he their Empire, and proclaimed them Emperors, and caused all Men to reverence them, as is said in the Text. In locum.

N. B. If we compare St. John’s Account of the Image of the Beast, or of the Empire of Germany, as under the Emperor; with the Prophet Esdras’s Description of the Third great and persecuting Head of the Roman Eagle, which seems to be the very same Emperor of Germany; we shall find an exact Harmony in their Accounts; and that, according to both Prophets, he is to survive the ten Kings Tyrannical Dominion; and yet to perish before the second or final Fall of Babylon, which will not be till the Coming of the Messiah. See Authentick Records, p. 81, 88, and p. 80, prius.

Corollary. Since we have above shew’d that the particular Time of the Rise of this Image of the Beast is no where determin’d in the Revelation; but only in general that he was to arise a considerable Time after the two Beasts, and to continue beyond the Date of their Reign, till near their final Destruction; we cannot here any more particularly compare his Epocha and Duration with History, nor define the exact Time of his Destruction.

The

The Double Prophecy of the State of the Undeified under Antichrist.

PERIOD I.

Large Account.

Apoc. vii. 1, — 8.

Short Account.

Apoc. xiv. 1, — 5.

AND after these Things, I saw four Angels standing on the four Corners of the Earth, holding the four Winds of the Earth, that the Wind should not blow on the Earth, nor on the Sea, nor on any Tree.

2. And I saw another Angel ascending from the * East, having the Seal of the living God: and he cryed with a loud Voice to the four Angels, to whom it was given to hurt the Earth and the Sea.

3. Saying, Hurt not the Earth, neither the Sea, nor the Trees, till we have sealed the Servants of our God in their Foreheads.

4. And I heard the Number of them

AND I looked, and lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four Thousand, having his Name, and his Father's Name written in their Foreheads.

2. And I heard a Voice from Heaven, as the Voice of many Waters, and as the Voice of a great Thunder: and I heard the Voice of Harpers harping with their Harps:

* Qui baptizabantur stabant ad Orientem conversi; atque inde sigillum Dei accipiebant. *Med. Comment. Apoc. p. 563. Marg.*

Those that were baptized stood with their Faces to the East; and from that Quarter did they receive the Seal of God.

which

which were sealed, an hundred and forty and four thousand of all the Tribes of the Children of Israel.

5. Of the Tribe of Judah were sealed twelve thousand.

Of the Tribe of Reuben were sealed twelve thousand.

Of the Tribe of Gad were sealed twelve thousand.

6. Of the Tribe of Aser were sealed twelve thousand.

Of the Tribe of Nephthalim were sealed twelve thousand.

Of the Tribe of Manasses were sealed twelve thousand.

7. Of the Tribe of Simeon were sealed twelve thousand.

Of the Tribe of Levi were sealed twelve thousand.

Of the Tribe of Isachar were sealed twelve thousand.

8. Of the Tribe of Zabulon were sealed twelve thousand.

Of the Tribe of Joseph were sealed twelve thousand.

Of the Tribe of Benjamin were sealed twelve thousand.

3. And they sung as it were a new Song before the Throne, and before the four Animals, and the Elders: and no Man could learn that Song but the hundred and forty and four thousand which were redeemed from the Earth.

4. These are they which were not defiled with Women, for they are Virgins: these are they that follow the Lamb whithersoever he goeth: these were redeemed from among Men, being the first Fruits unto God, and to the Lamb.

5. And in their Mouth was found no Guile; for they are without Fault before the Throne of God.

In this first Period of the double Prophecy before us, we See Ezek. ix. have an exact Account taken of the Number of the pure Worshippers of the Lamb, the true *Israel* of God; being 144000 in Number; distinguished into twelve Tribes, and built on the Foundation of the twelve Apostles of the Lamb. And this Account is taken before the Beginning of the Trumpets, in order to distinguish them from the Worshippers of the Beast; and that they may be taken care of, and secured from the Evils of the Trumpets; or, however, be enrolled in a

lasting Record, in order to their receiving a particular Reward for their Sufferings afterward. And 'tis here observable, that this Catalogue is primarily taken in the *Larger Account* of the *Sealed Book*, before the Beginning of the Trumpets, as the first Time of their Distinction from the rest of the World: But in the *Shorter Account* of the *Open Codicil*, which begins all its contemporary Visions of the Antichristian State of the Church some Time after the Beginning of the Trumpets, we find the 144000 Undeiled ones introduced as then actually in Being, and distinguished from the rest already, by having *the Lamb's Name, and his Father's Name, written in their Foreheads*, (for so the *Alexandrian MS.* has it,) and then standing on Mount *Sion*, and joining with an Heavenly Chorus in Hymns of Praise to God their Redeemer and Protector.

- As to the Reason of that peculiar and unusual Order of the Tribes, which we here find, I have nothing to add to Mr. P. 564. *Mede's* Conjecture, which may be seen at large in his Commentary; nor, indeed, can much depend even on that: and so I shall wave that Matter, as not of any great Importance in our present Design. But then, as to the Meaning of these 144000 pure Worshippers, it is very easily apply'd to History; they plainly referring to those fewer, and less observed Remnant of true *Israelites*, that, as the 7000 in the Days of *1 Kings xix. 18.* *Elijah*, never bowed their Knee to *Baal*, nor complied with the Idolatries and Corruptions of those Antichristian Ages they lived in. But in Opposition to the Followers of the Beast, *Apocal. xiii. 16.* who had his *Mark in their Foreheads, or in their Right-hands*, have *their heavenly Father's and the Lamb's Name written in their Foreheads*. They sing a *New Song*, or a Christian Hymn to their only Mediator; and such a Song as the Worshippers of the Beast cannot learn; because they have been used to join Abundance of Saints, Angels, and Martyrs, with their Saviour, in their Adorations. *They are not defiled with Women*, but are pure *Virgins*; untainted with all Kinds of spiritual Whoredom and Fornication, with which the rest of the World are so horribly polluted. *They follow the Lamb whithersoever*

whithersoever he goeth, through Prosperity and Adversity; in Times of Peace, and in Times of Persecution; being resolv'd on a strict and universal Submission to, and Imitation of him. *They are first Fruits to God and the Lamb* under Antichrist; as being Fore-runners of that more plentiful Harvest of pure Worshippers which succeeds in the next Stage of this double Prophecy; in Comparison of whom they are like the *first Fruits* to the *Harvest*, but an inconsiderable Number; and are accordingly particularly numbred in this Place. But notwithstanding their Paucity, yet, because they are intirely innocent in that fundamental Sin of Antichrist, Idolatry, which had so wholly overspread the rest of the World, and are therefore look'd on as *without Fault before God*, a particular Notice is taken of them, and a mighty Care and Providence exercised towards them for their Preservation and Continuance. In short, these are those brave Persons, many of which are named in our Histories of the past Ages, who all along before the Reformation oppos'd the increasing Corruptions of the Church of *Rome*, complained still of its Idolatry and Usurpations, and kept their own Consciences and Practices pure and untainted, even at the Peril of all they had in this World, and frequently to the Loss of their own Lives. And to name no others at present, the Followers of *Wickliff* in *England*, and of *Huss*, and *Jerom* of *Prague* in *Bohemia*, were eminent Branches of this noble Company, and noted *first Fruits* to God and the Lamb before the Preaching of *Luther*, and that larger Reformation then spread thro' most of the Countries of *Europe*; of which by and by under the next Particular.

*Vid. Flacii
Illyrici Cata-
logum Testi-
um Veritatis.*

Corollary 1. *Since in this first Branch of this double Prophecy, we not only find the whole Sum of the Chiliads to be the Square of 12, pr 144, with a plain Reference to the 12 Tribes of the Children of Israel; or rather to the 12 Apostles of the Lamb; which Number had been originally chosen in Correspondence to the 12 Tribes of the Children of Israel: But we also find that the Number of every Tribe is distinctly set down to be 12000 also; we may hence conjecture at the Reason*

Q q 2

of

of this unusual Repetition: It thereby still more evidently appearing that a Relation is all along had to our blessed Saviour and his Apostles. These Multitudes not only having every one the Name of the Father, and of the Lamb, written in their Foreheads; but every Tribe having just so many Thousands as there were Apostles of the Lamb also.

Corollary 2. Since we have only the Time for the Commencement of the Period of these 144000 in this Prophecy, viz. the Beginning of the Trumpets A.D. 376. or at least the Beginning of the Antichristian Times in the next Century; and no Intimation of its Duration, we must be content to fix the Conclusion by other Characters; or rather to suppose this State of the undefiled to continue till the next State does commence; which next State, as we shall see presently, belonging to the Protestant Reformation, the most remarkable Event of the Christian Church since the Days of Constantine, at once secures the End of this, and the Beginning of that Period.

The Double Prophecy of the State of the undefiled under Antichrist.

PERIOD II.

Large Account.

Short Account.

Apoc. vii. 9—17.

Apoc. xiv. 6, 7.

AFTER this I beheld, and lo a great Multitude, which no Man could Number, of all Nations, and Kindred, and People, and Tongues **A**ND I saw another Angel fly in the midst of Heaven, having the everlasting Gospel

stood before the Throne, and before the Lamb, clothed with white Robes, and palms in their Hands: Gospel to preach unto them that dwell on the Earth; and to every

10. And cried with a loud Voice saying, Salvation to our God which sitteth upon the Throne, and to the ple. Nation, and Kindred, and Tongue, and Peo.

Lamb.

11. And all the Angels stood round about the Throne, and about the Elders, and the four Animals; and fell before the Throne on their Faces, and worshipped God.

12. Saying, Amen: Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might be unto our God for ever and ever. Amen.

13. And one of the Elders answered saying unto me, What are those which are arrayed in white Robes, and whence came they?

14. And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of the great Tribulation; and have washed their Robes, and made them white in the blood of the Lamb.

15. Therefore are they before the Throne of God, and serve him Day and Night in his Temple; and he that sitteth on the Throne shall dwell among them.

16. They shall hunger no more, neither thirst any more; neither shall the Sun light on them, nor any heat.

17. For the Lamb which is in the midst of the Throne shall lead them unto living Fountains of Waters; and God shall wipe away all Tears from their Eyes.

In this second Period of the double Prophecy before us, we have a particular Account of the eminent preaching of the first Reformers, which brought on the Protestant Reformation; and converted vast Multitudes all over Europe, from

from their former Idolatries and Corruptions, to the more pure and acceptable Worship of the One true God, through the one and only Mediator Christ Jesus. This first preaching of *Luther*, and the other Reformers is here most lively represented in the *Open Codicil*, by an *Angel flying in the midst of Heaven*, having the everlasting Gospel to preach to them that dwell on the Earth: And moreover by the particular Designation of the Multitude, that heard and were wrought on by his preaching, some of every Nation, and Kindred, and Tongue, and People. And the *Sealed Book* exactly agrees, assuring us that the Palm-bearing Company, in the very same Words, were of all Nations, and Kindreds, and People, and Tongues, [which Phrase in this Book seems ever after to belong to the Protestants, in Distinction from those who dwell on the Earth, which seems to denote the Papists.] And with very good Reason are the Protestants so stil'd, since they are scatter'd almost all over the several Countries of Europe. We have also here the Characters of the reformed Churches; those who came out of the great Tribulation and Persecution under Antichrist; which till the Reformation all the Undeiled were subject to: They are a great Multitude which no Man can number, as in fact the Protestants are, to distinguish them from the fewer Undeiled before, under the former Period, which were particularly numbered. They are also dear to God, and admitted to his immediate presence with their Devotions; and they have a sure Promise that this their happy State shall for ever continue, and improve; that they shall never be suppress'd, or deliver'd to the Spite and Tyranny of Antichrist again; but shall by Degrees advance to greater Perfection, till it end in the glorious Kingdom of Christ at the last: which is the plain End and Period of this State of the Undeiled before us.

Corollary. Hence we see the Vanity of all those Fears, and pretended Predictions as if there was to be a total Suppression, or at least a general Depression and Persecution of the Reformed Religion before the fall of Antichrist. For we have here, according to our present Exposition, our Saviour's firm Promise

Promise to the Protestant Churches in general, (for of any particular Church we have nothing reveal'd,) that they shall hunger no more, neither thirst any more, and that the Sun shall not light on them, nor any Heat. For the Lamb, which is in the midst of the Throne, shall feed them, and shall lead them to living Fountains of Waters, till at length God shall wipe away all Tears from their Eyes. Which gracious Promise, as it respects the reformed Churches in general, to which alone it belongs, has been plainly fulfill'd hitherto; and so we need not at all doubt but that what remains shall equally be fulfill'd hereafter.

Scholium 1. And thus far this double Prophecy relates to the Times either past or present; and so has hitherto been explain'd. But the rest of this Prophecy, and of the Revelation belonging to Times yet future, is beyond the Bounds of this Essay; and so must no farther be prosecuted here. Only I shall conclude with the following Scholia or Observations.

Scholium 2. Since we before observ'd that the Hymns of Praise, were the Work of a *Sacred Chorus*, in this admirable *Drama*; and were Notes of the several *Triumphs* of Christ, or Marks of the principal happy Mutations all along, it will be fit here to review our Scheme, and see whether those to which we have apply'd any of those Hymns, do appear to have been the *most remarkable* of all the past Ages. Now since it will appear on a Comparison, that but two of these Hymns belong to the Times past in our Exposition, (and since they are by me apply'd to the Change of the Religion of the *Roman Empire* under *Constantine*; and to the *Protestant Reformation*; I dare appeal to the Reader whether those be not most justly to be esteem'd the two most remarkable Triumphs of Christ's Kingdom, or most eminent Events relating to the Christian Church of all others whatsoever; and so whether the exactness of agreement with these most famous Characters, be not a considerable Confirmation of this our present Interpretations of this Book; and especially of those Branches

Branches which relate most directly to those two eminent and signal Advances towards the setting up of Christ's glorious Kingdom in the World.

Scholium 3. And if after all any now ask, what great Mutations were to be expected at this grand Period, now come, 1736? of which I have spoken so often in the foregoing Essay: I shall return my answer generally in the very Words of the several Prophecies hereto relating, without any other particular Explication.

(1.) Then, at this grand Period was to be expected the End of the Tyranny or Power of the ten Horns, or of the ten several Idolatrous Kingdoms in the divided Roman Empire.

Apoc. xiii. 5, 7. 'Tis the Conclusion of the ten Kingdoms 42 Months Power of making War with the Saints, and overcoming them.

(2.) At this grand Period was to be the Conclusion of the persecuted and afflicted State of the Church; i. e. of that Time, Times, and a half, or 1260 Days wherein the Woman was to be fed or nourish'd in the Wilderness, from the Face of the Serpent.

(3.) At or very soon after this grand Period, a final Conclusion was to be put to the afflicted Condition of the poor Vaudois. It being the End of those 1260 Days, in which the two Witnesses where to prophecy clothed in sackcloth. The Time when they were to bear a great Voice from Heaven, saying unto them, Come up hither; when they were thereupon to ascend up to Heaven in a Cloud, in the Sight of their Enemies.

(4.) At or soon after this grand Period also there is to be a great Earthquake, the tenth Part of the to fall, or the European Part of the Constantinopolitan Empire. In that Earthquake 7000 Names of Men are to be slain, so that the Remnant shall be affrighted, and give Glory to the God of Heaven; and soon after the seventh Angel is to sound the great Trumpet, for the Restoration of the Jews, and for the pouring out the seven Vials or last Plagues upon the remains of the Beast's Kingdom, in order to its utter Ruin and Destruction for ever.

Isa. xxvii. 13.
Apoc. xv. &
xvi.

(5.) At

(5.) At or soon after this grand Period also is the *Sanctuary* Dan. viii. 13.
to be cleansed, and the Sanctuary, and the Host to be no longer ¹⁴
trod under Foot, in Daniel's Phrases, or in St. John's; here is
the End of the 42 Months, wherein the Gentiles are allow'd to Apoc. xi. 6.
tread under Foot the outer Court of the Temple, or the holy City.

(6.) At 130 Years after this grand Period is to be expected
 the End of the Tyranny of the *little Horn*, or Ecclesiastical
 Hierarchy, of which the Pope is the Head; which is the
 Conclusion of the *Time, Times, and an Half*, wherein the
little Horn was to *speak great Words against the most High,*
and to wear out the Saints of the most High, and to project the Dan. vii. 25.
changing of Times and Laws.

Scholium 4. I shall set down here for a Conclusion of this
 Essay, a Specimen of 15 remarkable Events that have been
 foretold from Scripture Prophecies beforehand, and have al-
 ready actually come to pass, according to such Predictions;
 and shall add to them 5 most remarkable Predictions of
 Events, which are to be expected hereafter.

I. The Destruction of *Ninive* was foretold by *Tobit*, from
 a Prophecy of *Jonah's* now lost, and exactly came to pass ac-
 cordingly. *Tobit's* Advice to his Son *Tobias* was this, *Go into*
Media, my Son, for I surely believe those Things which Jonas Tob. xiv. 4.
the Prophet spake of Ninive; that it shall be overthrown;
and that, for a Time, Peace shall rather be in Media.—And
now, my Son, depart out of Ninive; because those Things
which the Prophet Jonas spake shall surely come to pass. See v. 8.
 its Accomplishment, in the same Chapter. *Before Tobias died,*
he heard of the Destruction of Ninive; which was taken by
Nebuchadonosor, and Assuerus: [Nebucadnezzar, and Asty- v. 15.
ages:] and before his Death he rejoiced over Ninive. See
Prid. Connexion, at the Year before the Christian Era 612.

II. The Captivity of the two Tribes, with the Destruction
 of the Temple at *Jerusalem* for a Time, was foretold
 by the same *Tobit*, and that from the ancienter Prophecies of
Jews, that they would return, and rebuild that Temple again,
 after an imperfect Manner, and continue in *Judea* a conside-
 rable Time, *till an Age were fulfilled.* Their second grand
 Captivity, in which they now are, was also foretold by the
 same *Tobit*. This Prophecy of *Tobit's* has been already set

down at large, p. 78, 79. prius, and has been every Branch of it accomplished to this very Day. Nay, he foretells also the future Restoration of all the Seed of *Israel*, and the rebuilding of their City, and Temple again, after the most glorious Manner, and still all from the same ancients Prophets, as is at large set down in the Place already quoted. See also *Lit. Accompl.* of Proph. pag. 88, 89. *Mede* Vol. II. pag. 719, 720. and Sir *Isaac Newton* on *Daniel*, pag. 132, 133.

III. The Conclusion of the seventy Years Captivity of the two Tribes, was foretold about two Years before it came to pass, from more than one Book of the Prophet *Jeremiah*, and this by the Prophet *Daniel* himself, ix. 1, 2. *Daniel's* Words are these: *In the first Year of Darius, the Son of Ahasuerus, of the Seed of the Medes; which was made King over the Realm of the Chaldeans: In the first Year of his Reign, I Daniel understood by Books, the Number of the Years, whereof the Word of the Lord came to Jeremiah the Prophet; that he would accomplish seventy Years in the Desolations of Jerusalem.* The two Predictions in *Jeremiah* are still extant, and are these. *These Nations shall serve the King of Babylon seventy Years. And it shall come to pass, when seventy Years are accomplished, that I will punish the King of Babylon, and that Nation, saith the Lord, for their Iniquity, and the Land of the Chaldeans; and will make it perpetual Desolations. Thus saith the Lord, that after seventy Years be accomplished at Babylon, I will visit you, and perform my good Word towards you, in causing you to return to this Place.* The Accomplishment of these Prophecies is well known and related 2 *Chron.* xxxvi. 21, 22. *Ezra* i. 1, 3. *Esd.* ii. 1. *Jos. Antiq.* xi. 1. and in every one of those Relations Notice is taken that the Return of the two Tribes came to pass according to these Predictions of *Jeremiah*.

IV. That *Cyrus*, by name, should restore the Captive *Jews*, and give Order for the Rebuilding both the City *Jerusalem*, and the Temple, was foretold to *Cyrus* himself; and he was shewed the Book of the Prophet *Isaiah*, wherein this was foretold, about 210 Years beforehand, *Jos. Antiq.* xi. 1, 2, 3.

The Prophecy of *Isaiah* was also foretold by the same *Isaiah*. This Prophecy of *Isaiah* has been already set down.

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The Predictions are still extant in *Isaiah*, and are as follows: *Jsa. xlv. 26.*

The Lord is he who confirmeth the Word of his Servant, ^{28.}

and performeth the Counsel of his Messengers: that saith to Jerusalem, Thou shalt be inhabited; and to the Cities of Judah, ye shall be built: and I will raise up the decayed Places hereof.

— *That saith to Cyrus, he is my Shepherd; and shall perform all my Pleasure: even saying to Jerusalem, Thou shalt be built; and*

to the Temple, Thy Foundation shall be laid. — *Thus saith the* — *xlv. 1.*

Lord to his Anointed, to Cyrus, whose Right-hand I have holden to subdue Nations before him, &c. I have raised him

up in Righteousness, and I will direct all his Ways. *He shall* *Ver. 13.*

build my City; and he shall let go my Captives, not for Price,

nor Reward, saith the Lord of Hosts. This was exactly accom-

plished accordingly, as the Books of *Ezra*, *Esdra*, and *Josephus*, fully inform us.

V. That *Alexander the Great* should conquer the last Monarch of *Persia*, was foretold to himself, from the known

Predictions of *Daniel*, which he saw, and interpreted of *Dan. viij. 5.*

himself. *Jos. Antiq. xi. 8, 5.* Those Predictions are still ^{6, 7.}

extant; and are as follows. *As I was considering, behold an*

He-Goat came from the West, on the Face of the whole Earth,

and touched not the Ground. And the Goat had a notable Horn

between his Eyes. And he came to the Ram that had two

Horns, which I had seen standing before the River, and

ran upon him in the Fury of his Power. And I saw him

come close unto the Ram; and he was moved with Choler against

him, and smote the Ram, and brake his two Horns. And

there was no Power in the Ram to stand before him; but he

cast him down to the Ground, and stamped upon him; and *Ver. 20, 21.*

there was none that could deliver the Ram out of his Hand.

Now for the Angel's Interpretation. *The Ram which thou*

sawest having two Horns, are the Kings [Kingdoms, Jos.] of

Media and Persia. And the rough Goat is the King [King-

dom] of Grecia; and the great Horn that is between his Eyes

is the first King. That these Predictions were accordingly

fulfill'd, and that exactly also is known by all.

VI. That the Temple *Onion*, and its Altar should be

R r 2

built

built in Egypt, in the *Nomus* of Heliopolis, by a Jew, was foretold to *Ptolemy Philometor*, [and his Queen *Cleopatra*, from the Prophecy of *Isaiab*, by *Onias* the Jewish High-Priest. This Prediction is still extant in *Isaiab*, in a most clear and memorable Place, hitherto almost over look'd or mistaken by Interpreters; It is as follows. *In that Day shall five Cities in the Land of Egypt speak the Language of Canaan, and swear to the Lord of Hosts. One [or the first] of them shall be called the City of the Sun; [Heliopolis.] In that Day shall there be an Altar in the midst of the Land of Egypt, and a Pillar at the Border thereof to the Lord. And it shall be for a Sign, and for a Witness unto the Lord of Hosts in the Land of Egypt. For they shall cry unto the Lord, because of the Oppressors. [The Persians, such as Ochus and Darius Codomannus.] And he shall send them a Saviour, and [even] a great One: [Alexander the Great.] And he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that Day; and shall do Sacrifice and Oblation; yea they shall vow a Vow unto the Lord and perform it. [i. e. There shall be a Multitude of Egyptians, Jews, and Profelytes, after Alexander had rescued them from the Persians.] And the Lord shall smite Egypt [again, under the later wicked and cruel Ptolemies.] He shall smite and heal it: And they shall return to the Lord, and he shall be intreated of them, and shall heal them; [by the Means of those great Men, *Onias*, and his Sons, *Ananias* and *Chelcias*, and their Interest with *Ptolemy Philometor*, and *Cleopatra*, &c.] In that Day shall there be an High-way out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve [the true God] with the Assyrians. In that Day shall Israel be the Third with Egypt, and with Assyria; even a Blessing in the midst of the Land. Whom the Lord of Hosts shall bless, saying, Blessed be Egypt my People; and Assyria the Work of my Hands, and Israel mine Inheritance. [The principal Bodies of Worshippers of the true God, both Jews and Profelytes, being for some Ages, in Judea, in Egypt, and in Mesopotamia,*

samia, or Assyria.] This Prophecy was accomplished by Onias's building the Temple *Onion*, in the *Nomus* of *Helio-polis*, by the Permission of *Ptolemy* and *Cleopatra*: at which the *Jews* publickly worshipped God; as they did at *Jerusalem*, for about 223 Years. Of which you have a full Account in *Josephus*; of the War, vii. 10, 3, 4. and *Antiq.* xiii. 3, 1, 2, 3, as also you have frequent mention in him of vast Bodies of *Jews* in those Ages in *Egypt*, at *Alexandria*, and near *Euphrates*, or in *Mesopotamia*, and its Neighbourhood also. See particularly *Antiq.* xviii. 9. as also my Note on *Antiq.* xiii. 3, 1.

VII. That the *Abomination of Desolation*, the *Idolatrous Roman Armies*, should come and destroy *Jerusalem*, after the Conclusion of seventy Weeks of Years, from the 25th of *Xerxes*; when the *Commandment* went forth from him to restore and to build *Jerusalem*; and after those 70 Years, the *Messiah* should be cut off, was foretold, from *Daniel the Prophet*, by *Jesus of Nazareth*, about 38 Years before it came to pass. With this particular Admonition, *He that readeth let him understand*, *Matth.* xxiv. 15. *Mark* xiii. 14. *Luke* xxi. 10. nor does *Josephus* interpret this Prediction of *Daniel's* in any other Sense, *Antiq.* x. 11, 7. See this seventy Weeks Prophecy distinctly explain'd, and proved to have been exactly fulfilled accordingly in my *Lit. Accompl. of Prophecy*, *Suppl.* pag. 56 — 91. which is too large to be here repeated.

VIII. That the *Roman Empire* should be parted into ten Kingdoms, before the coming of *Antichrist*, was foretold, as *Jerom* informs us, by all the *Ecclesiastical Writers* before him. His Words are these; on *Dan.* vii. *Dicamus quod omnes Scriptores Ecclesiastici tradiderunt, in consummatione mundi, quando regnum destruendum est Romanum, decem futuros Reges, qui orbem Romanum inter se dividant. Let us say what all the Ecclesiastical Writers have delivered; how, at the Consummation of the World, when the Kingdom of the Romans is to be destroyed, there will be ten Kings, who will part the Roman World amongst them.* That this Prediction, taken out of *Daniel*, and the *Revelation*, was exactly fulfilled in the fifth Century. See pag. 249 — 266, *prius*.

IX. That

IX. That upon the Partition of the *Roman Empire* among the barbarous Nations in the fifth Century, the little Horn, second Beast, *Antichrist*, or Man of Sin, was at hand, was taken Notice of by *Jerom*, who then lived, and saw that Partition making; and that as the Accomplishment of the same Prophecies. His Words are these, *Ad Gerontiam, de Monogamia T. I. pag. 92. Qui tenebat de medio fit: et non intelligimus Antichristum appropinquare, quem Dominus Jesus interficiet spiritu oris sui? He that letteth is taken out of the Way; and do not we understand that Antichrist is at Hand; whom the Lord will destroy with the Spirit of his Mouth?* See more of *Jerom's* Testimonies relating to this and the former Head in Bishop *Candler's* learned Vindication of his Defence of Christianity Vol. I. page 249—253. This Prediction was also founded on *Daniel* and the Revelation; and has come to pass accordingly. See pag. 273—276. *prius.*

X. The Rise of this little Horn, this second Beast, or this Man of Sin; that is of the *Antichristian Pope*, and his *Antichristian Hierarchy* was foretold, towards the End of the sixth Century from the same Scripture Prophecies, by *Pelagius*, and *Gregory the Great*, Bishops of *Rome* themselves, at that very Time. Which also very soon came to pass accordingly, *A. D. 606.* See pag. 277—282. *prius.*

XI. That the two Witnesses against *Antichrist*, *Apoc. xi. 7, 11.* the *Waldenses* and *Albigenses*, whose most distinct Remains have long lived in or near the Valleys of *Piedmont*, and are now called *Vallenses*, or the *Vandois*, were to be restored; or, in prophetick Language, to rise from the Dead, or stand upon their Feet at the End of *three prophetick Days or Years and an half*, after they had been, in the same prophetick Language, *slain* i. e. exterminated, imprisoned, banished, and their Churches demolished, by the Duke of *Savoy A. D. 1686.* was distinctly foretold by Bishop *Lloyd*, and exactly came to pass accordingly *A. D. 1690.* See pag. 238—242. *prius.*

XII. That the *Turkish Ottoman* Devastations, and Oppressions of *Europe*, the main Part of the second Woe in the *Apocalypse, ix. 12—21.* would end about *A. D. 1697 or 1698*, which was the great Period of the *Hour, and Day,*

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Day, and Month, and Year, for their *slaying the third Part of Men,* or destroying the *Europeans,* was foretold by Mr. *Brightman* about 80 Years; by Dr. *Cressener* 6 or 7 Years; and by Bp. *Lloyd* many Years before it came to pass; and it came to pass to the utmost Exactness according to those Predictions; by Prince *Eugene's* final Battle and Conquest of them, Sept. 1, A. D. 1697, and the succeeding Peace of *Carlowitz*, A. D. 1698. See page 198—221. prius. Mr. *Whiston* also declared his Opinion 37 Years ago, when he first published this *Essay on the Revelation*, that these *Turks* would be no longer a *Woe* or *Plague* to *Europe*; which has hitherto proved remarkably true accordingly; I mean till the same *Turks* were, some Time before their Destruction, to go forth with great Fury to destroy and utterly to make away many. See that *Essay*, first Edition, page 176—191.

XIII. That *Tidings out of the East,* from the *Persians*, and out of the *North,* from the *Muscovites*, should terrify the *Ottomans* about this very Time, was foretold by Mr. *Whiston* from *Daniel xi. 44.* ten Years ago, and has been lately, and is at this Day remarkably fulfilled; in Order as I believe to the Destruction of that Government. And highly is it worth our Remark, that the following Prediction seems very near its Completion also; v. 45. that the same *Turk* after he has gone forth with great Fury, to destroy and utterly to make away many; shall plant the *Tabernacle of his Palace*, [his royal Tent and Pavilion in War; as I interpret those Words;] between the Seas, in the glorious holy Mountain; Mount *Sion*, or Mount *Moriab*, or Mount *Calvary*; all in *Jerusalem*, and all answering those Descriptions. Yet shall he come to his End, and none shall help him. Which is so distinct and illustrious a Prophetick Character, as cannot easily but be taken Notice of when it comes to pass, by all *Jews* and *Christians*; and, when fulfilled, will, beyond all Dispute, confirm the Truth of Scripture Prophecies; and determine the particular Place we shall then be in, according to the Series of the Events foretold in those Prophecies. See *Lit. Accompl. of Prophecies*, printed A. D. 1724. page 82.

XIV. That the overbearing Tyranny of all the ten Kingdoms in the *Roman Empire*, should continue 1260 Years, from
A. D.

A. D. 476. till the Year 1736, but no longer; and that, by Consequence, *some* one at least, of those ten Kingdoms would leave off Antichristian Tyranny and Persecution at this very Year, has been, for the main, foretold from *Daniel* vii. 25. and *Apoc.* xiii. 5. by Mr. Mede, a Century ago; by Bishop Lloyd, by Dr. Allix, by Mr. Daubuz, and by Mr. Whiston since; nor is there any Room for delaying this grand Period any longer. And accordingly this is I think already fulfilled in *Great-Britain*. And the Attempt for the *Codex Persecution*, has been lately remarkably baffled and openly rejected; which includes two of these ten Kingdoms, and its Author publicly disgraced in that very Year 1736. This is also, I hope, a sure Pledge to us, that the other eight will gradually follow our Example; and particularly the Kingdoms of *France* and *Savoy*: That so the *Vaudois*, who have now been risen from the Dead 52 Years, *Apoc.* xi. 11. in prophetick Language, may, in the same Language, ascend up to Heaven in a Cloud, v. 12. and have their perfect Liberty of Religion, and Exaltation to a State of Happiness, which that last Prophecy seems to promise them very soon. See *Lit. Accompl. of Prophecy*, page 102, 105.

N. B. That although I take that Year 1736, to be evidently the last End of the famous Period before us, determined both by the uncommon Number of its Eclipses, as has been accustomed in the great Changes and Endings of this and all the other Monarchies. See *Six Dissertations*, page 219—262, and by the Beginning of the Accomplishment of the great Events expected on and after this Year; yet are we not to expect, that these ten Kingdoms will all leave off Idolatry and Persecution at once, or at the same Year. As they were 139 Years in rising, by my Table of their Rise, in the VI Dissertations, page 297, and here page 257, 258, *prædict*; so may they be near as long in gradually renouncing those wicked Practices. Those four Parts of the Third or *Græcian* Monarchy, which began somewhat nearer together in Time than did these Ten, ended at Times not a little different one from another. See the same VI Dissertations, page 253—257. When one or two of the ten Kingdoms leave off Persecution; the remaining nine or eight are not ten persecuting Kingdoms:

Nor

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Nor after that, can that Beast be any longer a Beast with *ten* persecuting *Horns*. Nor indeed was its Rise noted in the Prophecies, till all the Horns were arisen; and it was become a Beast, not with two, or three, or five, or even eight or nine Horns, but always with *ten Horns*, viz. at *A. D.* 476. Nor can it be supposed, that after all these Kingdoms have left Popery, or Popish Persecution, the *Little Horn*, or the Pope and his Hierarchy, can remain so very potent as the Prophecies describe him, 130 Years longer; and that then those ten Kingdoms shall be all obliged to join their Forces in order to destroy him, as is foretold of them, *Apoc.* xvii. 16, 17.

XV. What belongs to this Head has been already set down page 224, 225, 226. To which I refer the Reader.

N. B. Sir *Isaac Newton* had a very sagacious Conjecture, which he told Dr. *Clarke*, from whom I received it, that the overbearing Tyranny and persecuting Power of the Antichristian Party, which hath so long corrupted Christianity, and enslaved the Christian World, must be put a Stop to, and broken to Pieces by the prevalence of Infidelity, for some time, before primitive Christianity could be restored; which seems to be the very Means that is now working in *Europe*, for the same good and great End of Providence. Possibly he might think that our Saviour's own Words implied it: *When the Son of Man cometh shall he find Faith on the Earth?* Luke xviii. 8. See *Constitut.* *Apost.* vi. 18. vii. 32. or possibly he might think no other Way so likely to do it in human Affairs. It being, I acknowledge, too sadly evident, that there is not at present Religion enough in Christendom, to put a Stop to such Antichristian Tyranny and Persecution, upon any genuine Principles of Christianity. But to go on with the former Numbers.

XVI. Upon these Premises 'tis easy to foretell, that in some Time *there will be a great Earthquake*, or Concussion in the *Turkish Empire*; and the *Constantinopolitan*; one of the first and the principal of the ten Kingdoms [See *VI Dissertations*, page 297] *will fall*; and in the *Earthquake* will be slain Names of Men, or Men of Name, Commanders, and Officers 7000. *And the Remnant will be affrighted, and give*

S f

Glory

Glory to the God of Heaven; whose Providence has so remarkably appeared in these great Events, beyond all the Expectation of the Infidels, and of the Politicians of this World.

XVII. Upon the same Premises 'tis also easy to foretell, that the *Little Horn, Second Beast, and Man of Sin*, or the Pope of *Rome*, and his Antichristian Hierarchy, which arose *A. D.* 606, 130 Years after the ten Kingdoms; and is to last as long as they, or 1260 Years; though he may probably begin to fall before, yet will he not come to his last End, till our *Lord consumes him with the Spirit of his Mouth, and destroys him with the Brightness of his Coming*: 2 Theff. ii. 8. at the Year 1866.

XVIII. Upon the same Premises 'tis also easy to foretell, that the *Image of the Beast*, or the *German Empire*, will not soon come to its Conclusion; but will do so some time between this Period 1736, and that Period 1866. See Page 303. prius.

XIX. Upon the same Premises 'tis also easy to foretell, that not long after this Year, will come the Ascension of the *Vaudois*, and the End of the *Turkish Woe*, or sixth Trumpet.

XX. Upon the same Premises I suppose, that about *A. D.* 1766, when, by the best Accounts, the former 6000 Years of the World are over, and the seventh Thousand begins (See *Authent. Rec.* page 462, 463, 464.) the *Jews* will be restored to their own Country, and rebuild their Temple, upon the sounding of the seventh or *Great Trumpet*, for their Restoration. When the *Kingdoms of this World*, which have been, for the main, under *Antichrist*, during these last 1260 Years, will begin to become the *Kingdoms of our Lord and of his Christ*, and he will begin to *Reign for ever and ever*. Apoc. xi. 14, 15. *Amen! Amen.*

POSTSCRIPT.

IF any think that the late pernicious Attempt for reviving Old *Popish* and persecuting Canons, by the Author of the *Codex*, of which before, was but an *Attempt* for Persecution, and never put in Practice; and that therefore its Frustration just

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just before, and in that Year 1736, cannot, as I supposed, be esteemed the proper End of real Persecution in *Great-Britain*; They may please to consider, that Mr. Mede, Bp. Lloyd, Myself, &c. were long and greatly inclined to an Opinion, that the Death of *Valentinian III.* March 18. *A. D.* 455, or however, as immediately followed by the taking and sacking of the City of *Rome* by *Generick the Vandal*, at the latter Part of the Month of *June*, that Year, (when also he carried with him the Spoils of the Temple of *Jerusalem* into *Africa*;) might be justly esteemed the principal Breach of the *Roman Empire*, and that those other nine Shadows of *Roman Emperors*, *Maximus, Avitus, Majoranus, Severus, Anthemius, Olybrius, Glycerius, Justus Nepos, and Augustulus*, did very little deserve that Name, for the following 21 Years; They may please to consider farther, that this grand Period of 1260 Years, might be well dated from that Year, almost as well as from 476. Perhaps therefore it may not be amiss, to suppose that this famous Period was to come on gradually at twice, *i. e.* partly at *A. D.* 455; and partly at *A. D.* 476. And that the evident and actual Persecution in *Great-Britain*, and its Dominions, was to cease 1260 Years after the Death of *Valentinian III.* *A. D.* 455, or after the taking and sacking of *Rome*, a Quarter of a Year later, *i. e.* at *A. D.* 1715. And that the last great Attempt for such Persecution, was not to be quite over till 1260 Years after *A. D.* 476, upon the Deposition of *Augustulus*, when the *Heruli*, &c. came into the Place of the *Romans*, or not till this great Year 1736. Especially if we consider, that both those Years 455, and 1715, had also each of them a remarkable Eclipse of the Sun, visible through all the *Roman Empire*; the former was on *July 30*, *A. D.* 455, between Three and Four in the Afternoon, which was an *Annular Eclipse*, in the *North* Parts of the Earth, or rather in the Air just above the Earth, and a partial one over the *Roman Empire*. The latter was on *April 22*, 1715. which was Total here, and a large partial one over all the *Roman Empire* besides; and was, on some Accounts, one of the most remarkable Eclipses that hath ever been in the *Roman Empire*. But of this Eclipse I need say no more,
since

since it is so celebrated, and so well remembered by all but young People at this Day, and since I have formerly given so full an Account of it. Now that real Prosecution or Persecution for Religion, directly went on here till the Year 1715. To say nothing of other less publick Instances, Mr. *Thomas Emlyn* in *Ireland*, Dr. *Samuel Clarke*, and I myself in *England*, are undeniable Witnesses: And Mr. *Emlyn*, as well as a Friend of Dr. *Clarke's* and mine, and Myself, have long ago given the World authentick Histories of those Persecutions. Mr. *Emlyn's* was in the Years 1702, 1703, 1704, 1705. Dr. *Clarke's* in 1714, and my several Persecutions were from 1710, to 1715. Nor did those Persecutions, with regard to me, cease till about the Beginning of that very Year 1715. As the publick Acts of the Court of *Delegates*, and my Papers, to be mentioned presently, will demonstrate. See Mr. *Emlyn's Narrative*, prefixed before the *Collection of his Tracts*, 8vo. printed 1719. p 3—41. The Apology for Dr. *Clarke*, printed 1714. And the first and second *Appendix* to the *Historical Preface*, to my IV Volumes of *Primitive Christianity revived*, printed 1711. As also the Pamphlet printed 1715, and Intituled, *Several Papers relating to Mr. Whiston's Cause before the Court of Delegates*: Where the Reader will find abundant Satisfaction. Nor are the Body of our Dissenting Brethren likely to forget soon that Bill, or Act of Parliament, called the *Schism Bill*, which was level'd against them, and was to take Place that very Day *Queen Anne* died, Aug. 1, 1714. but to the Execution whereof a Stop was put by her very providential Death; which I believe the People concerned looked on also as the Stoppage of a real Persecution. Nor have all the notable Attempts for restoring Popery or Persecution at all succeeded since that Year 1715. of which I have formerly taken Notice in my *Literal Accomplishment of Scripture Prophecies*, page 77.

Jan. 20,
1743-4.

William Whiston.

F I N I S.

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ADDENDA & EMENDANDA.

PAGE 9. Line 10, 11. dele *i. e.* As we shall see hereafter.
At the Bottom, Line 7. read pulled off.

Page 11. l. 6, &c. *r.* unto 2300 Evening-Mornings
[Νυχθημερα] then shall the Sanctuary be cleansed. The
Number in all the *Hebrew* and all the *Greek* Copies; but the
Roman, which has 2400 is 2300, and the same 2300 is in
all the old Versions also, as well as in *Clemens Alexandrinus*,
Africanus, and *Synceilus*. So that what is mentioned by
Ferom here, as if some Copy had the Number, 2200 has no
other Support; nor does any Evidence appear, that these
2200 Days suit any Period of *Antiochus's* Profanation. Of
which Prophecy more hereafter. And dele the rest till the
Middle of the Page.

P. 13. l. penult & ult. dele 2400 or 2200.

P. 14. Dele Part of l. 6. and all the Lines 7, 8, 9, 10,
11, 12.

P. 16. l. 10. *r.* End nearly with.

P. 18. l. 16. Dele also, and l. 17, 18. *r.* the third or
Arabick Copy.

P. 51. l. 2, 3. *r.* Trumpet; seven Vials and seven
Thunders also, which may be called an Appendage to the
sixth Trumpet, or rather Part of the Contents of the seventh
Vial.

P. 88. l. ult. *r.* Kingdom, by the Conclusion.

P. 89. The *Corollary* is to be read thus:

Corollary 3. Hence also we may learn, what Sort of Year
is made use of by *Daniel* upon some Occasions. For since
we know that three Years and an half in him amount to no
more than 1260 Days, 'tis evident that a single Year is just
made up of 360 Days and no more, Which therefore is to be
supposed to be made use of by him on such Occasions, relat-
ing to his own Time, as are historical, and in such Visions,
&c.

326 *An ESSAY on the* PART III.

P. 90. l. penult. r. Witnesses into Heaven after the End,
&c.

P. 92. l. antepenult, *dele*, and at the first Resurrection.

P. 94. l. 18. r. Shall also be finished.

P. 95. l. penult. & ult. r. some such Fall.

P. 96. l. 25. r. for some Kind of Judgment.

P. 97. l. 20. r. some Resurrection.

P. 98. l. 27. r. Βιλλαρίδιον or *smaller Codicil*, crying.

P. 104. l. 27. 31. r. final Destruction.

P. 108. Marg. r. p. 59. prius.

P. 114. Part of l. 20, 21. and Part of 22, should be
 printed in *Italick*.

L. penult. r. is perhaps exprefs'd.

P. 147. At the Bottom, l. 16, r. the *Jews*.

P. 154. l. 27. Add *punit*: *That when Judges were
 accused by the Provincials, and the Crimes proved, be punished
 them severely.*

L. 29. Hostem: *That he was implacable in the Case of
 Crimes, and every where an Enemy to Robbers.*

P. 164. l. 9. Add *acta est*. Orosius says, that *This
 Persecution was longer and more barbarous than any before it;
 for it was prosecuted, without ceasing for ten Years, by burning
 the Churches, banishing the Innocent, and slaying the Martyrs.*

L. 20. Add, *infectus est*. *Almost the whole World was in-
 fected with the sacred Blood of the Martyrs.*

L. 23. Add *potuit*. *The World was never exhausted of
 its Blood more than by this Persecution: Nor did the Church
 ever conquer in a more triumphant Manner, than when it could
 not be overcome by a Destruction that lasted ten Years.*

P. 215. l. penult. & ult. r. (their State for the forty suc-
 ceeding Years affords a vastly stronger Confirmation now to
 the same Exposition.)

Of Dr. Cressener's Prediction. See his Demonstration,
 Pref. p. 17, 18.

P. 222. l. 20. Add, or Calvary, I suppose.

P. 225. l. 23. Add Belgrade (*A. D. 1736.*) l. 25. add
 them (or some of his Successors.)

P. 238. At the Bottom, l. 8. r. that great *Babylon*.

P. 240. l. 4, 5. *dele* the Parenthesis.

P. 241.

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P. 241. l. 6, 7. *dele* and exactly came to pass accordingly, and add those Words after the Word Chaplain, l. 9.

P. 249. After l. 9. Add Eagle, without the Use of which two Wings, as Mr. Garret here well observes, all would be to no Purpose, since an Eagle can no way fly, or support itself with one Wing only.

P. 260. l. 24. *r.* lying near.

P. 266. After l. 24. Add *Scholium* 3. It will be fit here to remark and explain that famous Number in *Daniel* 2300, *Dan.* viii. 13, 14. which evidently belongs to the Christian Times, and particularly to the Restoration of the *Jews*, and the cleansing of *Ezekiel's* Temple; which they will soon build upon that their Restoration. And this is the more necessary for me to do now, since I had been formerly misled as to its Date, and Conclusion, and kind of Year by Bishop *Lloyd*, and had applied its Date to the 3d of *Belsazzar*, or *Nabonadius*, as in our present Copies; which I afterward found to belong to the 1st of *Darius the Mede*. See *Lit. Accompl. of Proph.* p. 106, 107. I had also, with him, falsely applied its Conclusion to 1716. Nay since that Time, upon the Failure of our Expectations that Year, I had weakly given the Point up, and supposed that Number to be 2200, and interpreted it of 1100 Evenings, and 1100 Mornings or Sacrifices, for so many bare Days, in the Time of *Antiochus Epiphanes*. The Words of this most important Prophecy are these, *Dan.* viii. 13, 14. *Then I heard an Holy One speaking, and another Holy One said to Palmoni, who spake, how long shall be the Vision, concerning the daily Sacrifice and the Transgression of Desolation, to give both the Sanctuary and the Host to be trodden under Foot? And he said unto me, unto 2300 Evening Mornings: Then shall the Sanctuary be cleansed. And v. 26, 27. The Vision of the Evening and the Morning, which was told is true: Wherefore shut thou up the Vision, for it shall be for many Days.* So that this distinct Vision, which was told or spoken by an Holy One, and not seen by the Prophet, as the former were; which is not related by the Prophet; which concerned the daily Sacrifice, and the Transgression of Desolation, to give both the Sanctuary and the Host to be trodden under Foot; i. e. perhaps, declared that very State of the Jewish Church, while the Courts of the Temple,

or the *Holy City*, were to be given to the *Gentiles*, and to be trodden under Foot by them, from the Days of *Titus Vespasian*, till *Ezekiel's Temple* should be built and cleansed, and ready for the Revival of their old daily Sacrifice; which distinctly from all the other Visions in *Daniel*, and the rest of the Prophets, is determined by *Evening Mornings*, and solemnly stiled, *The Evening Morning Vision*; which is not explained by the Angel, when all the rest are, whose Number 2300 agrees with no remarkable Duration of *Antiochus's* Profanation; which is in a particular Manner asserted to be true and certain; which was to be sealed and shut up, as of no Use for a long Time; which is expressly said to be for many Days, or Times long future; and which, lastly, has had no Completion hitherto. This Vision therefore, which determines the grand Period of the *Jewish Temple's* Pollution, from the Time it was told *Daniel*, in the first Year of *Darius the Mede*. = *A. ante Aeram Christianam* 538°. ends evidently at *A. D.* 1764. when I fully expect that Temple will be cleansed, and the Sacrifices therein be revived. And since the End of this Period is, in a Manner, the very same with the End of the other famous Period of 6000 Years of the World, and the Commencement of the *seventh thousand* or *Millennium*, at *A. D.* 1766. The Coincidence of these very large Numbers, advances our Expectation of the *Jews* Restoration before that Time to the highest Degree of Probability.

P. 267. *l.* 9, 10, 11, 12, 13. *r.* only thus, now concerning these Numbers, I shall propose an almost new Interpretation of my own.

L. 32. Add, *Time of the End*, which is not said of *Daniel's* 70 Weeks; which yet did not end till many hundred Years after the Days of that Prophet.

P. 268. *l.* 20. *r.* meant, ought to be expounded.

P. 271. *l.* 2. *r.* Hufs, and very soon after by *Jerome*.

P. 276. *l.* 27. *r.* 605.

P. 281. *l.* antepenult, *r.* 1866. being 130 Years after some of the first.

P. 291. *l.* 29. Begin a Line with, But if.

P. 293. *l.* 18, 19. *r.* See my Sacred History of the New Testament, at *A. D.* 100. N° 55. *p.* 297, 298.

L. 23.

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L. 23. Add Notice of it: *Here is Wisdom, let him that hath Understanding count the Number of the Beast: For it is the Number of a Man, and his Number is 666.*

L. 26. Add *Λαλεῖνος*. For it was to be the Name of a *Beast* or *Empire*; and it was to be the Name of a *Man*; both which agree in this Word *Lateinus*, i. e. it denotes the *Roman*.

P. 295. l. 11. r. *Litanie*. l. 12. r. *Latine*.

P. 298. l. ult. Add, But of this more hereafter.

P. 302. l. 34. Add, that both Mr. *Garret* and *Limborch*.

P. 312. l. 30. r. Part of the City is to fall.

P. 316. l. 7. Add in the Margin, *Isa. xix. 18—25.*

P. 320. l. 10. Add, *Great-Britain*, which includes two of these Kingdoms, and blot those Words out, l. 12 and 13.

L. 17. r. Dead between 50 and 60 Years.

P. 321. l. 21. r. can be restored.

L. 26. *Dele See.*

P. 323. l. 17. *Dele was and almost:*

P. 324. l. 23. Add *Delegates*; besides the Account of the legal Pleadings against me, in the Reports of *Serjeant Cummins*. page

N. B. Since the famous Prophecy of the *great Earib-quake*, *Apoc. xi. 13.* in the first Edition of this Essay, pag. 208. was not at all attempted to be explain'd, as then farther off; and in this second Edition, pag. 242. was only intimated to be expected not very long after 1736, which is now 14 Years ago, upon the Ascension of the two Witnesses; and even, pag. 321, 322. among the Prophecies easy to be foretold, it was supposed that this *great Earibquake* might concern the *Constantinopolitan* or *Turkish* Empire; which Interpretation I now give up as groundless, it being evident that the *Turks* are to be finally destroy'd not at *Constantinople*, but in *Judea*, *Dan. xi. 45.* And tho' *Rome* seems at first Sight more naturally to be denoted by this *City*, yet because *Rome* is to continue till 1866. See pag. 322. It cannot be interpreted of that *City*, especially while this *City* is not called *Babylon the Great*, nor *Great Whore*, nor *Great City*, as *Rome* is still called in this Book; and that no fewer than 15 Times, *Apoc. xi. 8. xiv. 8. xvi. 19. bis, xvii. 1. 5. 18. xviii.*

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xviii. 2. 10. bis, 16. 18, 19. 21. xix. 2. till after *Rome* was destroyed, when *Jerusalem* is called the *Great and Holy City*, xxi. 10. I am obliged now to give up that Interpretation as groundless also. The *City* that I now pitch upon is no other than *London*, or *London, Westminster*, and perhaps *Southwark* is to be joined to it, they being naturally but one large *City*. My Reasons are these:

(1.) That *London* is perhaps the most enormously wicked City that is now in the World, as is too notorious to need a large Proof here. This City of *London* therefore highly deserves the Judgment of this great *Earthquake* to be sent upon it.

(2.) That the present State of this City, and its Neighbourhood, seems directly pointed at by the two late *Earthquakes*, so peculiar to it; which appear to me direct Warnings of Providence, not only as to some great Judgment in general soon coming upon it, but as a Prelude to a much greater *Earthquake* itself also.

(3.) That these *Earthquakes* were not only in general peculiar to this City, and its Neighbourhood, but seem on Purpose suited to it by Providence: For while the City is above twice as long as it is broad, yet did the *Earthquakes* extend themselves in the very same Proportion every Way with the whole City; the first smaller *Earthquake* extending just about 8 or 9 Miles beyond its Limits, and the second about 16, 17, or 18.

(4.) These *Earthquakes*, as is generally taken Notice of, were the most violent, where the great Men, the Court, the Parliament, the Judges, and the Nobility are chiefly concerned and inhabit: I mean *St. James's Palace, Westminster-Hall, Westminster-Abbey, Grosvenor-Square, &c.* which great Men, the Prophecies relating to these Times do principally threaten; as may be seen in many Places of these Prophecies. See *Is. ii. 10—17. xxiv. 4. 21. xxv. 5. xxvi. 4. and 4 Esd. v. 2. 8.* and this not by any arbitrary Disposition, but because these great Men are the principal Authors, or Supporters, or Encouragers, or Connivers at those enormous Vices, for which the Divine Vengeance is justly dreaded at this Time.

(5.) That *Fright* which this *Earthquake* is foretold to be the happy Occasion of, when the *rest of the City*, here meant,

is

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is to give *Glory to the God of Heaven*, naturally belongs to the Body of these Citizens of *London* at this Time, who are already observed to frequent the Churches more than formerly, and to be much more deeply affected with these admonitory Earthquakes, than are the great Men about the Court and the Parliament, and the Playhouses, who seem to shew very little Concern about them, but go on in their usual Follies and Wickednesses, frequent their Masquerades, and Ridotto's, and Balls, and Plays, and Games, as if it were in Defiance of these awful Admonitions of Almighty God: Who desires indeed our Repentance rather than our Destruction; but who will not always bear the gross Wickedness of Men; and who has always declared his firm Purpose and Decree, that if Men, the greatest Men, will be obstinately wicked, they certainly shall be most miserable. *Wisd. vi. 6.*

(6.) The Time for the *great Earthquake* is very near, viz. the *same Hour* with the Ascent of the Witnesses, the *Vaudois*, which is now every Year, nay every Month to be expected, from the whole Series of the Prophecies relating to these Times: So that I can understand these two *lesser Earthquakes* no otherwise, than as *Divine Warnings*, the *immediate Fore-runners* of the *greater Earthquake*, now under Consideration. A very little Time will determine this: However, that the Inhabitants of *London* may not be alarmed at this my Interpretation of the *great Earthquake* as belonging to it, take two Notes of mine out of the *Addenda* to the Account of my III Lectures, occasioned by our late Meteors and Earthquakes, now in the Press, as follows:

N. B. The Application of this *great Earthquake* to the City of *London*, seems to me to indicate not God's *great Displeasure*, but *great Regard* to the Generality, especially to all the good People in this City, since the Threatnings, as to the other Cities, are much more terrible. See *Isaiab xxiv. 10. 12. xxv. 2. 12. xxvi. 5, 6. xxvii. 10.* These Warnings also by the *two Earthquakes*, being both friendly Admonitions, without any Desolations of either the Buildings of the City, or Lives of the Inhabitants, are evident Demonstrations, that God does not now seek our Destruction, but our Amendment and Delivery. Nor is the Proportion of the Ruin by this *great Earthquake* of only a
tenth

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tenth Part of the City; nor the small Number of the Men of Quality who are to perish in it, 7000, and those the vilest of its Members considerable. I mean in Comparison with the vast Number of its Inhabitants in general, of about 800,000. And as to the Consequences of this *Earthquake*, and *Slaughter*, that the most numerous Remains, and those of the best Character, shall be so *affrighted*, as to *give Glory to the God of Heaven*, it is an Indication of God's great Mercy to this City; and a Demonstration that this whole Nation, nay, other Nations also, may take Example from it, and hence begin a through Reformation, and thence resolve, with one Consent, to restore *true Primitive Christianity*, which I verily hope will be the happy Fruit of this remarkable *Earthquake*. *Amen, Amen.*

N. B. It therefore appears to me very absurd, for the People of *London* to be so affrighted at these friendly *Earthquakes*, which are only sent for their Good, to leave the City, and betake themselves to the Country, or even to foreign Countries, for their Security: For if they be truly good Men, they are peculiarly safe in this City; and if the Wicked leave it, they cannot escape the Providence or Judgments of God without Repentance; which Providence and Judgments will equally reach them in every City and Country: Not to say they are more likely to remove to such other Cities or Places as are to be more liable to Divine Judgments than *London* itself. In short, they are more likely to come into the sad Condition describ'd, *Isaiab xxiv. 17, 18. that Fear, and the Pit, and the Snare are upon thee, O Inhabitant of the Earth. And it shall come to pass, that he who fleeth from the Noise of the Fear, shall fall into the Pit; and he that cometh out of the Midst of the Pit, shall be taken in the Snare: For the Windows of Heaven are open, and the Foundations of the Earth shall be shaken. In short, There is no Peace, saith my God, to the Wicked, wheresoever they are. Is. xlviii. 22. lvii. 21.*

London, May 7, 1750. 25 SEP 66 W.W.

F I N I S.